# THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

REV. JOHN W. CURTIS, A. M., EDITOR. NEW-YORK, SATURDAY, AUGUST 6, 1831. VOL. I.—No. 20.

*New-York, July 31st*, 1831.

To the Editor of the Churchman.

Sir,—The following verses, which for beauty and feeling have seldom if ever been surpassed, I found in a late number of the London Spectator: they will, I doubt not, be very acceptable to all of your readers. I have been told that the author (Mr. Ayton) is an American.

Respectfully, your obedient servant, B.

### THE VESPER BELLS OF CADIZ.

*By James Ayton.*

Hark! the low cathedral bells,
At the gaudy day's decline,
Calling the worshippers to prayer;
Now the sisters leave their cells
For the blessed Virgin's shrine,
And softly breathe their vespers there.

'Tis the balmy hour of eve
When feeling in the heart
Weaves her softest, holiest spell!
'Tis the hour alone to grieve—
The hour for friends to part—
The hour to bid farewell.

How soft the music swells
From yon ancient turret gray,
Through the quiet evening air:
Oh! he who hears those bells
Evil passions cannot sway,
But his soul shall melt in prayer.

### PROVIDENCE.

*By the Rev. William Croswell.*

The lilied fields behold!
What king in his array
Of purple pall, and cloth of gold,
Shines gorgeously as they?
Alas! however gay,
Their pomp is brief as bright,
It lives but for a summer's day,
And withers in a night.

If God so clothe the soil
And glorify the dust,
Why should the slave of daily toil
His providence distrust?
Will He, whose love has nurst
The sparrow's brood, do less
For those who seek his kingdom first,
And with it righteousness?

The birds fly forth at will,
They neither plough nor sow,
Yet theirs the sheaves that crown the hill,
Or glad the vale below.
While through the realms of air
He guides their trackless way,
Will faithless man alone despair?
Is he worth less than they?

*American Pulpit.*

## CATECHETICAL.

For the Churchman.

### PLAN OF A BIBLE CLASS.

To the Editor of the Churchman.

Rev. and Dear Sir,—The following plan of a Bible Class conducted by a clergyman of our Church, in his parish, was furnished to a clergyman of this city at his request, and by this means fell into my hands. I have thought it might be useful to those who are about forming classes, and might perhaps suggest valuable hints to some who already have them, and have *therefore* sent it you without consulting its author. Should you agree with me as to its probable utility, please admit it to your columns.

Yours, H. N.

Rev. and Dear Sir,—In compliance with your request I will endeavor to state, very briefly, the plan of my little Bible Class at ———.

I would premise that the fundamental principles which it appeared to me necessary to observe, and on which I aimed to construct my plan, were these:—

First. To excite and keep alive *an interest* in the *study* of the Scriptures.

Second. To produce in the members of the class, a habit of deriving *practical lessons* from every part of the word of God: and

Third. To render the meetings of the class *practical expository lectures* BY THE CLERGYMAN.

My class consisted of about 24 members, aged from 18 to 30, nearly equal numbers of each sex, who took *a part in its exercises*—and usually from 20 to 40 persons of all ages who were *merely listeners.*

We met weekly, on Wednesday evening, occupying from an hour and a quarter to an hour and three quarters with each meeting.

The meeting was opened with the Confession, the Lord's prayer, the Collects, "Direct us O Lord, &c." "Lord of all power and might, &c." and "Blessed Lord who hast caused," with the apostolic benediction. It was closed with the prayer for the Church militant and the benediction.

The subjects of examination were the Epistles of St. Paul and the Catholic Epistles, in the following order; 1. Colossians; 2. Philippians; 3. Ephesians; 4. Galatians; 5. Romans; 6. Hebrews; 7. 1 and 2 Corinthians; 8. The remaining Epistles of St. Paul, as they stand; 9. The Catholic Epistles as they stand.* I intended to have gone on with the Gospels of Matthew and John—the Pentateuch—the Prophecies of Isaiah—Micah—Zechariah and Malachi—the Historical books—the Psalms, Proverbs and Ecclesiastes—and the remainder of the Old Testament, perhaps in about four years.

The lesson was usually a chapter—sometimes *two*—sometimes less than one—according to the difficulty of the portion—the quantity of comment required—and the natural divisions of the Book.

On each lesson I prepared *twenty* or twenty-four written questions, each designed to elicit the sense, or the doctrinal truth, or the practical bearing of one or more verses. Sometimes more than one question referred to a single verse, as it appeared to me to afford more than one lesson of a doctrinal or practical nature, or both. In these questions I was particularly careful to start no difficulty, to suggest no broad field of inquiry, but to narrow it down to the simple inquiry,—What *do you learn* (relative to such a subject,—or of such a character—or leaving the inquiry indefinite as the case might be) from such a verse or passage?

These written questions on each lesson were handed to the class at the meeting preceding that in which the lesson came up. I distributed them personally to the members of the class,—such at least as consented to receive them. The questions were numbered from 1 to 24.

To these written questions, written answers, bearing corresponding numbers, were handed in at the next meeting—that in which the lesson to which they referred came under revision. I took them home, read them at my leisure, made my own remarks, additional, explanatory or critical, (as to *the treatment of the subject* only) upon the answers or their subjects, and at the next following meeting, read either all the answers or such as I chose to select from them, together with my own remarks, (generally made extempore,) to the class.

Thus each lesson, was first notified to the class and the written questions given out, (say on the 7th of the month,) *secondly* examined by the class, (on the 14th) when the answers were received; and *thirdly*, revised (on the 21st) by means of the reading of the written answers to the class, with my remarks.

The examination of the lesson was conducted *viva voce.* Each of the members of the class had a Testament. I addressed to them in the order in which they sat round the school-room, questions designed merely to elicit the *contents* of the passage under consideration, by way of paraphrase, made by the person questioned. Sometimes three or four questions were put (to as many individuals) upon a single verse, sometimes only one; sometimes but one question was put upon several verses. These questions I sometimes prepared in writing, but generally made at the moment.

At the end of every verse or paragraph or prominent division of the subject—frequently after every question—I made my own remarks, critical, explanatory, and applicatory, in the manner of a running comment. These were occasionally made from notes—more frequently from the suggestions of the moment—but always in extempore language.

After having thus gone through the chapter or lesson, I summed up its contents generally by way of practical application—sometimes in a statement of doctrine—in an extempore discourse of about five minutes.

The order of exercises of each meeting was, 1. Introductory devotions; 2. Reading written answers on the lesson of the preceding meeting, with my remarks, occupying about 20 minutes; 3. Viva voce questions and explanations on the lesson from three quarters of an hour to an hour and a quarter; 4. Summary; 5. Delivering of questions to members; as each question was delivered, the answer to that given out at the last meeting being received; 6. Concluding devotions.

The results were an increased interest in the persons attending, in all the exercises of religion, and in all the branches of religious reading: a decided increase of seriousness and devotedness to Christian duty in the regular members: an enlarged attendance of young people both at the class and at Church; and more especially, increased attention to the ordinances.

I thought that the written answers tended to make the members of the class regard the serious study of the Scriptures as *a business*, and to produce clearness in their conceptions of revealed truth; and that the degree of attention paid to these answers, in my remarks on them, and the public reading of a portion of them, kept alive the interest of the class.

My *viva voce* questions I endeavored so to frame as to put the persons questioned under the necessity of giving *the sense* of the sacred writers in their *own words*—an exercise which, more than any other, tends to sift the acquaintance of the person examined with the subject of examination—to familiarize that subject to the mind—and to impress it on the memory.

In all the exercises, I was careful to have it very fully understood, that *I* was the *only* source of information. The meetings of the class were not for *mutual instruction*—they were *catechetical meetings* on a larger scale. The examination of the members was conducted, as I often assured them, not that they might impart or display what they knew: but 1. That I might discover what they *did not know* or *knew amiss;* and 2. That they might become habituated and expert in drawing from Scripture *all its lessons* for belief and practice,—not in discovering, explaining, or reconciling, its difficulties or discrepancies. Any member of the class might state difficulties which occurred to him or her, in the study of the lesson; but these statements were not sought, were not to be made until after the examination of the lesson, when they were generally obviated—and when made, were either answered immediately or at the next meeting by myself alone. ———

## EDUCATION.

"Quod enim munus republicæ afferre majus meliusve possumus, quam si docemus atque erudimus juventutem?"—*Cicero.*

### EFFECTS OF EDUCATION IN HOLLAND.

Your interesting journal finds its way, I trust, into the hands of many both of the daily schoolmasters and of the Sunday School teachers of Britain. Both these, I am aware, occasionally meet with heavy discouragements, tempting them to weary of their work, under the painful apprehension that, after all, the results are so distant and uncertain as to make it doubtful whether their exertions be really blessed of God. For such feelings you will say the only adequate remedies are believing prayer, and continued diligence. But while these must ever be regarded as the grand antidotes to despondency, no Christian is debarred from relieving his fatigues, and animating his efforts, by beholding the good fruits which long assiduity in the same work may now be producing in other places, sometimes, I may say, over the graves of those who began it in faith alone, and who, in faith, also, persevered in it to the end, without having lived to enjoy the harvest it was destined to produce.

I have spent five months since last September in Holland; living, for the most part, in an inland town, whence I could extend my walks into the rural and fishing villages around me; seeing much of the outward manifestations of character among the people. But in Holland, such is the public provision for the instruction of the lower orders, that every child is within reach of a good day school, of which few do not actually enjoy the advantage. These schools, moreover, though themselves rather of a general than purely religious nature, are not meant to supersede, but to harmonize and co-operate with the catechetical instructions of the Churches throughout the provinces. Thus religious knowledge is widely diffused, though in respect to it much of course depends on the comparative purity of doctrine and discipline, as well as on the comparative degrees of vital godliness which are found in the different communions and congregations to which the parents may belong. Not only so, but although the public day schools have had far more attention paid to them of late years than at any former period, still education has for a long while been so common and so cheap, that almost all old persons are found able to read.

Thus what your readers and their friends are striving to effect for their dear *mother* country, our Dutch neighbors have already, through the good providence of God, actually accomplished for what they call their *beloved Father-land.*—Surely then it must be interesting to the former to know what, if nothing more, are the outward and obvious results of such a measure of success in their own favorite enterprise—an enterprise so intimately affecting the character and happiness of the millions that now people Great Britain and Ireland. A stranger, indeed, who even at the close of his stay was but imperfectly acquainted with the language of the people, ought to speak with caution, both with respect to their good qualities and their defects, yet as he was the only Briton within a large circle who, as far as he could discover, set himself seriously to examine the prevailing characteristics of those among whom he lived, he may take courage to state some of the facts he observed, and of the impressions which were made upon him. Purposing, if it please God, to return and spend some further time at the same place, I shall have it in my power to verify, or, if necessary, to correct what I now relate.

The first feature in the lower ranks, which strikes a Briton on coming amongst the Hollanders, is the almost universal decency of manners and dress which prevails amongst them; and that in spite of the extent of poverty which is found in these once flourishing but now much-decayed provinces. Your readers will ask why there should be so much poverty? the reply to which is easily furnished out of history. The Dutch [illegible] at one time most extensive fisheries in their own [illegible] in the British, and in still more distant seas: but a variety of causes have combined to deprive them of this vast source of profitable employment for men and money. They had also, during a great part of the last century, many thriving manufactures, to which their neutrality, in the midst of several successive continental wars, secured most important advantages; but these have been greatly diminished, partly by the troubles in which they were at length themselves involved, partly by the prodigious superiority which the possession of coal and machinery has given first to Britain, and then both to Britain and Belgium, in competing with them. We must not, therefore, impute it to education that there are many thousands of poor families and individuals in Holland, but ought rather to investigate what the effects of that peculiarity have been on a people, among whom this grievous extent of poverty has been the inevitable result of quite different circumstances.

I am now referring to the external manners and appearance of the lower ranks in Holland. It is remarkable that persons travelling there about sixty years ago, represent the lower classes as very boorish in their manners, and as intemperate in the use of ardent spirits: but I found them invariably respectful, and willing to oblige me; while as to intemperance, if it was to be found at all, it must have been very much hid from public notice, for I could not perceive either drunkards or brawlers in any quarter, either in town or country, during my whole residence among them. That they are universally sober I dare not affirm; strong liquors of various kinds were very common, and very cheap; the damp nature of their climate, and the seafaring habits of many of the people, present a kind of apology for drinking; yet in spite of all this, I must again affirm that they are very far superior at present to the British in this respect.

But to what are we to ascribe this change for the better in the course of the last sixty years? Not certainly to the bloody civil dissensions which prevailed in the provinces between forty and fifty years ago, for these could only serve to harden and brutify the popular character:—not to the domination of France, for pious old Dutchmen universally ascribe a demoralizing influence to the troops of that gay, unprincipled nation, while quartered amongst them:—not to the recent union with Belgium, for exactly the same, or even a worse influence, was ascribed to the Belgian officers and soldiers, who formed a large proportion of the Netherlands' army, and thus exercised a considerable sway wherever they were quartered in Holland.—May we not rather cite the following causes? First, the extension and improvement of daily schools, which began just about sixty years ago, and which have been continued under all the changes of government up to the present day. Secondly, to the awakening effects of public calamities, and the humbling influence of foreign domination on the members of the Presbyterian and other Protestant Churches, to which about two-thirds of the people are professedly attached. The Dutch, like the Israelites of old, were the children of many prayers, and the heirs of many privileges, but they, also, in the pride of their hearts forgot God; he, therefore, in mercy visited them with the rod of his chastisement. They were brought low, and thus were many of them led to cry unto the Lord in their distresses; and the Lord has had pity on them, and made his own work revive in the midst of them.

The outward decency, I might rather say, the respectability of the lower ranks, included a very marked observance of the Lord's day; such, indeed, as I did not expect to find on any part of the continent of Europe. In proof of this, I may relate the following particulars. Having risen early one fine Sunday morning, before I could sufficiently understand the Dutch language to take a part in public worship, I proposed to myself to walk to the sand hills, which at the distance of about five miles from where I lived, run along the sea coast, and to pass the time before noon, usually devoted to public worship, in solitary reading, meditation, and prayer. The road lay through several hamlets, and the place I pitched upon was not far from a populous fishing village, or rather small town. Not doubting, from what I had been led to understand of the people, that I should find opportunities of giving away tracts, a supply of which, printed in Dutch, I had procured from the London Tract Society, I put a few in my pocket. But great was my surprise and delight to find on the road neither loungers nor drinkers, but simple villagers alone, walking with their Bibles to Church, with a solemnity which I dared not interrupt by offering them tracts. After I had sat for some time on the turf among the hills I have mentioned, I proceeded to the sea shore, and arrived at the fishing town as the people were leaving Church after morning service. Here the sight was beautiful. Twenty-five large double-keeled fishing boats were ranged in a straight line along the shore, with the nets gracefully suspended in drapery from the masts, and ready to be launched on the first favorable wind after the Sabbath: but these stood alone; there were no idle persons sauntering about, and even in going through the strange medley of houses of which fishing towns are so often composed, not a sound struck on my ear except the quavering of an old man's voice, as I turned the corner of a cottage, singing a Dutch psalm within. Still no opportunity offered for giving away any tracts, and yet I was unwilling to return with them. So on coming out of the village, as I passed a grassy bank by the way-side, where several neatly dressed poor children were sitting on their return from Church, I put my tracts in the lap of the eldest, saying in the best Dutch I could master, that these were some little books for them to read.—At this salutation from a foreigner they at first stared at me in silent amazement. I walked on, but was tempted to look back on hearing their shrill voices behind me. They had all risen and called two boys up to them, to whom they were showing the tracts, exclaiming that the gentleman had given them to them to read. May the Lord grant that these little messengers may prove to some of them and their friends as blessed in the perusal as they were unexpected in their appearance. On the way back I observed the same marked silence and solemnity prevailing among the people.

I cannot conclude without remarking that the absence of the poor laws seems to be one of the chief blessings of Holland. By having no compulsory assessments, the virtues of liberality and active benevolence are called out far more abundantly; and by constant exercise acquire a far higher degree of real practical vigor, than they could otherwise do amongst the rich—while the poor are grateful, frugal, and industrious.—In short, all the lovely fruits of mutual Christian love and respect seem thus to be fostered, which might otherwise be injured or destroyed. I was particularly pleased with the mild and contented looks of many of the aged poor, and with the care and good housewifery shown in the apparel both of adults and children belonging to that class. I need not add that in their food they are equally simple and contented.

Such, then, are the remarks I find myself called upon to make with respect to perhaps the best educated poor in Europe. Teachers! take courage. Let not either present difficulties, or fears for the future, or the calumnies of those who would starve the souls of the poor discourage you. If any of you can afford a voyage into Holland, and it is neither so long nor so expensive as one to Scotland, go there and judge for yourselves. Look into the Dutch towns and villages. Compare them with what your own country's now are, and with what Holland itself once was in spite of all her privileges, when her people were *uneducated*,—then return with a fuller conviction than ever of your felicity in being called by the good providence of God to take part in that intermediate agency, through which he honors so many of his creatures, by making them fellow-workers with himself in communicating the best blessings to others. The blessed Saviour smiles on you; the Holy Spirit is ready to strengthen and console you; the Father of all beholds with complacency those labors of love, by which the Church which his well-beloved Son died to purchase, and which the Spirit descends to animate and sanctify, is enlarged and edified.—(*London*) *S. S. Teachers' Magazine.*

## THE MINISTRY.

### CECIL'S OBSERVATIONS ON PREACHING.

"*We preach* Christ *crucified.*—1 Corinthians i. 13. Christ is God's great ordinance. Nothing ever has been done, nor will be done to purpose, but so far as He is held forth with simplicity. All the lines must centre in Him. I feel this in my own experience, and therefore I govern my ministry by it: but then this is to be done *according to the analogy of faith*—not ignorantly, absurdly, and falsely. I doubt not, indeed, but that excess on this side is less pernicious than excess on the other; because God will bless his own especial ordinance, though partially understood and partially exhibited.

"There are many weighty reasons for rendering Christ prominent in our ministry:

"1. Christ *cheers the prospect.* Every thing connected with Him has light and gladness thrown round it. I look out of my window:—the scene is scowling, dark, frigid, forbidding: I shudder—my heart is chilled. But let the sun break forth from the cloud, I can feel, I can act, I can spring.

"2. God *descending and dwelling with man, is a truth so infinitely grand that it must absorb all other.* 'You are his attendants! Well! But the KING! There he is!—the KING!'

"3. *Out of* Christ, God *is not intelligible, much less amiable.* Such men as Clarke and Abernethy talk sublime nonsense. A sick woman said to me—'Sir, I have no notion of God. I can form no notion of Him. You talk to me about Him, but I cannot get a single idea that seems to contain any thing.'—But you know how to conceive of Jesus Christ as a man! God comes down to you in Him, full of kindness and condescension. 'Oh, sir, that gives me something to lay hold on. *There* I can rest. I understand God in his Son.' But if God is not *intelligible* out of Christ, much less is he *amiable*, though I ought to feel him so. He is an object of horror and aversion to me, corrupted as I am! I fear—I tremble—I resist—I hate—I rebel.

"4. *A preacher may pursue his topic, without being led by it to* Christ. A man who is accustomed to investigate topics is in danger. He takes up his topic, and pursues it. He takes up another, and pursues it. At length Jesus Christ becomes his topic, and then he pursues that. If he cannot so feel and think as to bend all subjects naturally and gracefully to Christ, he must seek his remedy in selecting such as are more evangelical.

"5. God *puts peculiar honor on the preaching of* Christ *crucified.* A philosopher may philosophize his hearers, but the preaching of Christ must convert them. John the Baptist will make his hearers tremble; but, if *the least in the kingdom of heaven is greater than he*, let him exhibit that peculiar feature of his superiority, Jesus Christ. Men may preach Christ ignorantly, blunderingly, absurdly; yet God will give it efficacy, because he is determined to magnify his own ordinance.

"6. God *seems, in the doctrine of the cross, to design the destruction of man's pride.*—Even the murderer and the adulterer sometimes become subjects of the grace of the Gospel, because the murderer and adulterer are more easily convinced and humbled: but the man of virtue disdains to descend. *Remember me*, saved a dying malefactor! God, *I thank thee*, condemned a proud pharisee!"

"We must lay it down as a principle," says Mr. Cecil shortly after, "That if the Gospel be a MEDICINE and a SPECIFIC too, as it is, it must be got down SUCH AS IT IS. Any attempt to sophisticate and adulterate will deprive it of its efficacy; and will often recoil on the man who makes the attempt, to his shame and confusion. The Jesuits tried to render Christianity palatable to the Chinese by adulterating it, but the Jesuits were driven with abhorrence from the empire.

"If we have to deal with men of learning, let us show learning so far as to demonstrate that it bears its testimony to the truth. But accommodation in manner must often spring from humility. We must condescend to the capacities of men, and make the truth intelligible to them.

"If this be our manner of preaching Christ, we must make up our minds not to regard the little caviller, who will judge us by the standard of his favorite author or preacher. We must be cautious, too, since men of God have been and ever will be the butt and scorn of the world, of thinking that we can escape its snares and censures. It is a foolish project—TO AVOID GIVING OFFENCE; but it is our duty, to avoid giving UNNECESSARY offence. It is necesssary offence, if it is given by the truth; but it is unnecessary if our own spirit occasion it.

"I have often thought that St. Paul was raised up peculiarly to be an example to others, in laboring to discover the wisest way of exhibiting the Gospel: not only that he was to be a great pattern in other points, but designedly raised up for this very thing. How does he labor to make the truth REASONABLY PLAIN! How does he strain every nerve and ransack every corner of the heart, to make it REASONABLY PALATABLE! We need not be instructed in his particular meaning when he says, *I became all things to all men, if by any means I might save some.* His history is a comment on the declaration.

"The knowledge of Jesus Christ is a wonderful mystery. Some men think they preach Christ gloriously, because they name him every two minutes in their sermons. But that is not preaching Christ. To understand, and enter into, and open his various offices and characters—the glories of his person and work—his relation to us, and ours to him, and to God the Father and God the Spirit through him—this is the knowledge of Christ. The divines of the present day are stunted dwarfs in this knowledge, compared with the great men of the last age. To know Jesus Christ for ourselves, is to make him a CONSOLATION, DELIGHT, STRENGTH, RIGHTEOUSNESS, COMPANION, and END."

These observations on preaching are strikingly illustrated in Mr. C's printed sermons. Of these, only six were prepared for the press by himself, and they were all delivered on particular occasions. We are, however, favored with thirty-three sermons, taken down from his mouth in short-hand, which afford most admirable specimens of the addresses delivered in St. John's Chapel, during the latter years of his ministry. They are short, but striking and impressive. His object especially was to arrest attention by a series of weighty and important sentences, on each of which he paused and compelled his hearers to dwell for a moment, so that their minds might be completely occupied. In this respect, his talents as a preacher were inimitable, though few perhaps can form any idea of his efficiency from the brevity and apparent simplicity of the discourses taken down from his lips.

It may not be improper here to insert Mr. Cecil's own account of his habits of preparation for the pulpit:—

"I generally look," he says, "into the portions of Scripture appointed by the Church to be read in the services of the day. I watch, too, for any new light which may be thrown on passages in the course of reading, conversation, or prayer. I seize the occasions furnished by my own experience, my state of mind, my family occurrences. Subjects taken up in this manner are always likely to meet the cases and wants of some persons in the congregation. Sometimes, however, I have no text prepared: and I have found this generally to arise from sloth: I go to work; this is the secret: make it a business; something will arise where least expected.

"It is important to begin preparation early. If it is driven off, late accidents may occur which may prevent due attention to the subject. If the latter days of the week are occupied, and the mind driven into a corner, the sermon will usually be raw and undigested. Take time to reject what ought to be rejected, and to supply what ought to be supplied.

"It is a favorite method with me to reduce the text to some point of doctrine. On that topic I enlarge, and then apply it. I like to ask myself, 'What are you doing? What is your aim?'

"I will not forestall my own views by first going to commentators. I talk over the subject to myself: I write down all that strikes me: and then I arrange what is written. After my plan is settled, and my mind has exhausted its stores, then I would turn to some of my great Doctors to see if I am in no error: but I find it necessary to reject many good things which the Doctors say: they will tell to no good effect in a sermon. In truth, to be effective, we must draw more from nature and less from the writings of men: we must study the Book of Providence, the Book of Nature, the Heart of Man, and the Book of God: we must read the History of the World: we must deal with matters of fact before our eyes."

Nor should we disregard the cautions which Mr. C's early experience induced him to record:

"I set out," he said, "with levity in the pulpit. It was above two years before I could get the victory over it, though I strove under sharp piercings of conscience. My plan was wrong. I had bad counsellors. I thought preaching was only entering the pulpit and letting off a sermon. I really imagined this was trusting to God, and doing the thing cleverly. I talked with a wise and pious man on the subject. 'There is nothing,' said he, 'like appealing to facts.' We sat down, and named names. We found men in my habit so disreputable. This first set my mind right. I saw such a man might sometimes succeed; but I saw, at the same time, that whoever would succeed in his general interpretations of Scripture, and would have his ministry that of a *workman that needeth not to be ashamed*—must be a laborious man. What can be produced by men who refuse this labor? a few raw notions, harmless perhaps in themselves, but false as stated by them. What then should a young minister do? His office says, 'Go to your books. Go to retirement. Go to prayer.' 'No!' says the enthusiast, 'Go to preach. Go and be a witness!'—A witness!—of what?—He don't know!"

*Christian Guardian.*

If we were but faithful to that injunction, 'Not to suffer sin upon a brother,' we should often be blessed with success in stopping the course of vice, and be saved from the contamination which cleaves to us, when we have heard and seen open offences without rebuking them. When we testify against them, it is like shaking off the dust from ourselves, but when we check the dictate of conscience, it is not to be wondered at that we should grow less alive to offences, and therefore more prone to fall into them ourselves.

---

*Rev. Dr. Turner's method at the Seminary, (General Protestant Episcopal Theological,) in 1831, was 1. Romans; 2. Galatians; 3. Hebrews; 4. Ephesians; 5. Colossians; 6. Philippians; 7. 1 and 2 Thessalonians; 8. 1 and 2 Timothy; 9. Titus; 10. 1 and 2 Corinthians.—*Proceedings of Trustees.* 1831, p. 13.

## TALES OF REAL LIFE.

"Hark! it is the bridegroom's voice;
Welcome, pilgrim, to thy rest:
Now within the gate rejoice,
Safe and seal'd and bought and blest!
Safe—from all the lures of vice,
Seal'd—by *signs* the chosen know,
Bought—by love, and life the price!
Blest—the mighty debt to owe.

"Holy pilgrim! what for thee
In a world like this remain?
From thy guarded breast shall flee
Fear and shame and doubt and pain.
Fear—the hope of heaven shall fly,
Shame—from glory's view retire,
Doubt—in certain rapture die,
Pain—in endless bliss expire."—*Crabbe.*

### FROM THE DIARY OF A LATE PHYSICIAN.

*Tuesday, 13th October.*—Miss E——, sent word that her uncle appeared dying, and had expressed a wish to see both Dr. D——, and me. I therefore despatched a note to Dr. D——, requesting him to meet me at a certain place, and then hurried through my list of calls so as to have finished by three o'clock. By four we were both in the room of the dying philosopher. Miss E—— sat by his bed side, her eyes swollen with weeping, and was in the act of kissing her uncle's cheek when we entered. Mr. F——, an exemplary clergyman, who had been one of E——'s earliest and dearest friends, sat at the foot of the bed with a copy of Jeremy Taylor's "Holy Living and Dying," from which he was reading in a low tone, at the request of E——. The appearance of the latter was very interesting. At his own instance, he had not long before been shaved, washed and had a change of linen; and the bed was but also recently made, and was not at all tumbled or disordered. The mournful tolling of the church-bell for a funeral was also heard at intervals and added to the solemnity of the scene. I have seldom felt in such a state of excitement as I was on first entering the room; he shook hands with each of us, or rather we shook his hands, for he could hardly lift them from the bed. "Well, thank you for coming to bid me farewell!" said he with a smile, adding pleasantly, "Will you allow Mr. F—— to proceed with what he is reading?" Of course we nodded, and sat in silence listening. I watched E——'s features; they were much wasted—but exhibited no traces of pain. His eye, though rather sunk in the socket, was full of calmness and confidence of unwavering hopes, and often directed upwards with a devout expression. A most heavenly serenity was diffused over his countenance; his lips occasionally moved, as if in utterance of prayer. When Mr. F—— had closed the book, the first words uttered by E—— were, "Oh the infinite goodness of God!" "Do you feel that your 'anchor is within the vail?'" inquired F——. "Oh! yes—yes! My vessel is steadily moored—the tide of life goes fast away—I am forgetting that I ever sailed upon its sea!" replied E——, closing his eyes.

"The star of faith shines clearest in the night of expiring nature!" exclaimed F——.

"The sun—the SUN of faith say rather," replied E——, in a tone of fervent exultation; "it turns my night into day, it warms my soul, it rekindles my energies! Sun—sun of righteousness!" he exclaimed faintly. Miss E—— kissed him repeatedly with deep emotion. "Emma, my love!" he whispered, "hope thou in God! See how he will support thee in death!" She burst into tears. "Will you promise me, love, to read the little Bible I gave you, when I am gone, especially the *New Testament?* Do—do, love."

"I will—I—," replied Miss E——, almost choked with her emotions. She could say no more.

"Dr.——," he addressed me, "I feel more towards you than I can express; your services—services—" he grew very pale and faint. I rose and poured out a glass of wine and put it to his lips: he drank a few teaspoonfuls, and it revived him.

"Well!" he exclaimed in a stronger voice than I had before heard him speak, "I thank God I leave the world in peace with all mankind! There is but one thing that grieves me, the general neglect of religion among men of science." Dr. D—— said it must afford him great consolation to reflect on the steadfast regard for religion which *he* himself had always evidenced. "No, no,—I have gone nearly as far astray as any of them; but God's rod has brought me back again: I thank God devoutly that he ever afflicted me as I have been afflicted through life—He knows I do!" Some one mentiond the prevalence of materialism; he lamented it bitterly, but assured us that several of the most eminent men of the age, naming them, believed firmly in the immateriality and immortality of the human soul.

"Do *you* feel firmly convinced of it, on natural and philosophical grounds?" inquired Dr. D——.

"I do, and have ever since I instituted an inquiry on the subject. *I* think the *difficulty* is to believe the reverse, where it is owned on all hands, that nothing in nature's changes suggests the idea of annihilation. I own that doubts have very often crossed my mind on the subject, but could never see the reason of them!"

"But *your* confidence does not rest in the barren grounds of reason," said I; "you believe Him who brought 'life and immortality' into the world."

"Yes—thanks be to God, who giveth us the victory through our Lord Jesus Christ!"

"Do you *never* feel a pang of regret at leaving life?" I inquired.

"No, no, no!" he replied with emphasis; "life and I are grown unfit for each other! My sympathies, my hopes, my joys, are too large for it! Why should I, just got into the haven, think of risking shipwreck again?"

He lay still for about twenty minutes without speaking. His breathing was evidently accomplished with great difficulty; and when his eyes occasionally fixed on any of us, we perceived that their expression was altered: he did not seem to see what he looked at. I noticed his fingers also slowly twitching or scratching the bedclothes; still the expression of his features was calm and tranquil as ever. He was murmuring something in Miss E——'s ear, and she whispered to us that he said, "Don't go, *I shall want you at six.*" Within about a quarter of six o'clock, he inquired where Emma was, and Dr. D——, and Mr. F——, and myself.

"I have not *seen* you for the last twenty minutes; shake hands with me!" We did. "Emma my sweet love! put your arm around my neck—I am cold—cold." Her tears fell fast on his face. "Don't cry,—love—don't—I am quite happy! God—God—bless you, love!"

His lower jaw began to droop a little.

Mr. F—— moved almost to tears, rose from his chair, and noiselessly kneeled down beside him.

"Have faith in our Lord Jesus Christ!" he exclaimed, looking steadfastly into his face.

"I do!" he answered distinctly, while a faint smile stole over his drooping features.

"Let us pray," whispered Mr. F——, and we all knelt down in silence. I was never so overpowered in my life; I thought I should have been choked with suppressing my emotions.—"O Lord, our heavenly Father!" commenced Mr. F——, in a low tone, "receive thou the spirit of this our dying brother." E—— slowly elevated his left hand, and kept it pointing upwards for a few moments, when it suddenly dropped, and a long deep respiration announced that this great and good man had breathed his last!

No one in the room spoke or stirred for several minutes; and I almost thought I could hear the beating of our hearts. He died within a few minutes of six o'clock. Yes, there lay the sad effigy of our deceased "guide, philosoper, and friend;" and yet why call it sad? I could detect no trace of sadness in his features—he had left in peace and joy; he had lived well and died as he had lived. I can now appreciate the force of that prayer of one of old—"Let me die the death of the righteous, and let my last end be like his!"

## REVIEWS.

*The Portraiture of a Christian Gentleman.* By W. Roberts, Esq. Lincoln's Inn. Verum atque decens. New-York, T. & J. Swords, 1831

All attempts at the formation of Christian character which aim at correcting the errors of the understanding without attention to the qualities of the heart, discover gross ignorance of human nature, and are calculated to produce a race of selfish characters, whose vanity and pride exalt them in their own esteem above the grovelling vulgar—and their self-sufficient and pharisaic contempt of others intrenches them within high barriers, effectually severing them from all those delightful charities of social life which distinguish a civilized from a barbarous state,—the true and devout Christian from the mere man of the world. The works of Miss Hannah More, have had a benign influence in correcting a mistake like this—by inculcating as they do a spirit of devout affection, humble piety, and lively interest in the common welfare of our fellow sinners.—The cold speculations of a proud philosophy are not found in her works, but the warm breathings of *practical* piety, and *Christian* morals, animate to action, while they throw a mild and steady light upon the path of duty.

The book whose title appears at the head of these remarks, is from the pen of an English layman, who has dedicated it with appropriate respect, to this venerable lady.

"My first intentions," he says,—"were to write something for publication on the 'practice of prayer,' as a supplement to your valuable performance, but those intentions soon expanded into various larger undertakings, till at length they settled down into a resolution to obtrude upon the public the sketch of a 'Christian Gentleman' as he presents himself under the various aspects of duty and demeanor proper to the purest conception of that character."

It is the object of this notice simply to call the attention of our readers to this little volume, and to thank our old friends, the Messrs. Swords, for this service they have done to the Church in giving us a reprint of a book, which would have been otherwise, in all probability, unknown to the American public.

It is an unpretending little volume—but the subject is infinitely important—and we must say, with the single reserve of a small objection to the general style as occasionally overcharged with epithet, we have risen from the perusal of it with great satisfaction. The clergyman who reads this book will feel the value of it to his congregation, among whom he labors to kindle a spirit of prayer. "Behold he prayeth," is one of the most cheering annunciations that the Christian pastor can possibly have concerning the spiritual state of any of his parishioners—indeed, what good may not be expected from a congregation of devout Christians, when private and domestic prayer, lead the way for exemplary attendance on the public services of the Church?

The following just remarks, present a faithful view of society as it is too often exhibited on both sides of the water. "It is, however, too true, that many masters and fathers, decorous in their lives, omit the practice of family prayer. Some seem to imagine that their decorous lives render unnecessary either prayer or intercession. Some revolt at the humiliating posture and character of suppliants—some appear to be unconcerned at the inconsistences they display before the Creator, so long as they stand before his criminal creatures acquitted of hypocrisy. On the class of the self-satisfied it is not within my purpose to employ many words. They have taken religion by the wrong handle and have turned it upside down. They begin with pretension instead of confession; with claim instead of renunciation; with security instead of alarm; and it is impossible, while the man continues thus estranged from himself, for any just notion to be felt by him of his relation to God.

"With such a person it is necessary as a preliminary to prayer, that the whole order of his religious ideas should be inverted, and a new basis of thought and reflection set up in his mind. Till the worshipper of God shall have attained to this right view of himself and his doings, in comparison with the holy law of him whom he addresses, and of the fearful exigence of his perfect justice, he can have no proper subjects of prayer, which are all suggested by the abject state of the soul of man apart from the hope of forgiveness through the Saviour."

Concerning intercouse with the world, he has these just observations. "The Christian gentleman must be absent from the world: not indeed from the intercourse of business with the world; such an abstraction may not be consistent with his duties and engagements, neither does it comport with his general character and necessary relations, to withhold himself from the commerce of good offices and cheerful hospitality; but he must separate himself by a decided line from the loose practices and careless demeanor of worldly men. He who sets God always before him, cannot "sit among the ungodly" without a depression of spirit. The communication with the godless he cannot altogether avoid—he cannot avoid the contact—but he may avoid the intermixture."

The remarks in Section XX., on "The Deportment of the Christian Gentleman in the worship of God on the Lord's day"—are truly excellent, and we would commend them to the especial regard of our city congregations, as also the observations in the two succeeding sections, on the "Postures appropriate to the several parts of the service"—and the "Duty of joining in the psalmody."

A short extract from these shall conclude this article.—"The voice of the primitive Church, which was wont to break forth into responses that shook its pillars, has sunk into feeble whispers or inarticulate sounds, or unconcerned and fashionable silence. This ought not to be the case with the Christian gentleman; he has a part in the service assigned him in the rubric, and dare not stand out in sacrilegious silence against the demand so solemnly made upon him. He judges it also to be a mutilation of the service and a spoiling of its sense and significance to withhold his audible responses. . . . . . It is sometimes in defence of this sullen taciturnity affirmed, that to recite aloud any part of the service is an interruption to the devotion of others.—Fastidious, unfounded objection! fallaciously set up in opposition to the spirit and intention of all social worship. No true Christian is ever disturbed by surrounding devotion. He loves to breathe the atmosphere of piety; nothing is more delightful to him than the sympathy of sacred sounds, the companionship of godly affections, the collective strength of prayer, the chorus of praise, the echoes of inward joy, the music of disburdened bosoms, the songs of secret deliverance; to feel himself part of a circumference of love gathered round a common centre—though not for ostentation, yet for profit and edification Christians should let their light shine before others; the public worship of God was never meant to be cold, or mute, or sad, or dull.

"The postures prescribed by the rubric, the Christian gentleman will be scrupulous to maintain. He does not say with the Psalmist, 'O! come, let us worship and fall down, and kneel before the Lord our Maker!'—Let us fall down low on our knees before his footstool!—without honestly intending to give to God the homage of his obedience. And yet how many act as if by "Let us pray" were meant only as far as regards themselves, "Let us all sit at our ease."—Like sacks of meal in a row, each drops into his place with a look of indifference to the business that should enjoy all the interest of his mind and most actively stir his affections. No Christian gentleman, unless infirmity compel him, can maintain a sitting posture during the praying part of the Church service. Do the angels fall down and hide their faces before God and tremble at his presence? and shall the son of pollution and the heir of vengeance sit at ease and look carelessly about him when the Church of his crucified Saviour is calling upon him to present himself as a suppliant sinner?"

"It may be the Christian gentleman has not the faculty of singing; if so, it is his wisdom to forbear. But if he is competent to join in this awakening and beautiful part of the Church service, he dares not refuse his contribution; the whole sanctuary rings with invitations to sacred song: it is the exercise of adoring angels and the delight of saints; it has the warrant of divine authority—it has been consecrated by the example of the Redeemer—it is one of the greatest glories of evangelical worship. . . . . Who, when these psalms are chanted, sung, or said, can sit or stand unconcerned with vagrant thoughts or vacant gaze? not the Christian gentleman. If he ever sings he sings upon this occasion—what singer can refuse the tribute of his voice to subjects so enchanting? Only he or she whose voice has been dedicated to mischievous or unmeaning singsong, or made the vehicle of senseless sound and vapid sentiment."

With these extracts as a specimen, we offer this book to the consideration of the Christian public, and sincerely hope its extensive circulation may produce a desirable improvement in the duties of private, domestic, and public devotion, while the enterprise of the worthy publishers may be liberally rewarded by this Christian Gentleman.

WHITGIFT.

## THE CHURCHMAN.

SATURDAY AUGUST 6, 1831.

Appointments of the Bishop.—Sunday, Aug. 7, Auburn; 8, Skaneateles, A. M.; 9, Moravia, A. M.; 10, Ithaca; 12, Canandaigua, P. M.; 13, Richmond; Sunday, 14, Geneseo, A. M.; Avon, 4 o'clock P. M.; 15, Le Roy; 16, Batavia, A. M.; 17, Buffalo, P. M.; 18, Manchester; 19, Lockport, A. M.; 20, Brockport, A. M.; Sunday, 21, Rochester, St. Luke's, A. M.; St. Paul's, P. M.; 22, Penfield; 23, Palmyra; 24, Pultneyville; 25, Sodus, East Ridge, A. M.; 26, Oswego, P. M.; Sunday, 28, Syracuse, A. M.; Onondaga Hill, P. M.; 29, Jamesville; 30, Manlius; 31, Pompey; Sept. 1, Fayetteville; 2, Oneida Castle; Sunday, 4, New-Hartford, A. M.; Utica, P. M.

---

General Theological Seminary.—The last report of the Board of Trustees has been published by the Protestant Episcopal Press; and contains much important and interesting information relative to this General Institution of the Church. It is our intention, as soon as we can find room, to republish, at full length, all the leading parts of this report, which we think should be as widely circulated as possible; and on this account we are much pleased to observe, by the concluding resolution of the Board, that they have determined upon issuing in a Circular, for more general distribution, the Report of the Faculty, the Report of the Committee appointed to visit the Seminary, the terms of admission, and other matters connected with the interests of the Institution. This Circular will be found on the fourth page of the present number. The truth is, the advantages of the Seminary are neither fairly understood, nor properly appreciated. We believe, and we know that we are sustained in the opinion, by men of the soundest and most impartial judgment, both of the clergy and the laity—we believe that there is not another religious or literary institution in the country, of any kind or character whatever, which offers such valuable and extensive advantages for study, at a rate of expenditure so easily accessible to all. We deem it, therefore, a just and a wise measure on the part of the Board, to place an official and authoritative statement of *the facts in the case*, before the public, and to give them as extensive a circulation as possible. We deem it a measure demanded by the interests of this General Institution, to the support of which the whole Church has been pledged by the authority of the General Convention, and imperiously required by the calls which are heard from every section of the Union, for pious, well-educated and zealous clergymen of our communion.

In looking over the Report, we perceive among the items of the Finance Committee, a considerable deficiency of income for the past year; which, however, has been produced by an assessment for opening the Tenth Avenue, leaving the general deficiency, if we mistake not, reduced to one quarter of what it was the preceding year. The funds of the Seminary, in possession and in prospect, will be eventually ample and sufficient: but in the mean time provision should be made—and it can be easily done—for a deficit of this kind; and it is gratifying to observe, that in some parts of the Union, the Church is alive to this subject. The generous amount remitted from Charleston, South Carolina, for this purpose, is another evidence of the uniform and honorable devotion of that city, and of the diocese of which it forms a part, to the interests of the General Seminary.

Among the resolutions unanimously adopted at the late meeting of the Board, is one strongly expressive of their sense of the loss sustained by the Institution in the death of the late Bishop Hobart.

By the Report of the Faculty, it appears that the whole number of Students in the Seminary at the close of the last term, was twenty-eight, including those who had received leave of absence:—in the First Class, five; in the Second Class, ten; in the Third Class, thirteen.

Several valuable donations were reported by the Library Committee, as having been received during the past year, from Mr. Richard Whittingham, Mr. Washington Van Zandt, the Rev. Robert W. Harris, and the Protestant Episcopal Press. All the works yet published by the Press, have been presented to the Library of the Seminary, accompanied by a resolution of the Trustees, declaring their intention to add to the number; and the whole to be bound in a uniform style—all such works as may hereafter be issued by them.

To supply vacancies in the Board of Trustees, the Rev. Mr. Doane, of Boston, was elected for the diocese of Massachusetts; and the Rev. Mr. Schroeder, the Rev. Mr. Brientnall, David B. Ogden, Esq., and Mr. Floyd Smith, for that of New-York.

The Committee of Visitation, consisting of Bishop Onderdonk, of Pennsylvania, Dr. Montgomery of Philadelphia, the Rev. Mr. Doane, of Boston, Gov. Paynter, of Delaware, and Richard Adams, Esq. of Connecticut, reported the condition of the Seminary as being highly favorable and flourishing. The *total expense for the year*, allowing one Student to a room, is $78 95—allowing two Students to a room, $70 95. This part of the Report will be read with deep interest; for it places the advantages of the General Seminary in the strongest possible point of view before the public.

Situated as this Institution is, in the neighborhood of the greatest capital city of the country, and thereby furnishing the greatest facilities for the study of the human character in all its varieties, for the acquirement of general information from all parts of the world, and for the formation and purchase of libraries—so essential to clergymen; possessing at the same time, from its location on the banks of the Hudson, all the advantages of the country in point of health and the formation of pastoral habits; under the direction of a Faculty as able and as devoted as can be found in any institution, with which a comparison may be challenged; and holding out all these advantages without the slightest charge for instruction, without even the ordinary city charges for its personal expenses, which amount *in toto for the year*, TO ONLY SEVENTY DOLLARS!—is not the General Seminary richly worthy of the patronage of the Church? Is it not decidedly the most vital interest of the Church to cherish and support the Seminary?

---

Columbia College.—The annual Commencement of this Institution was held at St. John's Chapel, in this city, on Tuesday last. The following is the order of the interesting exercises of the day, which were introduced with prayer by President Duer:—

The candidates for the degree of Bachelor of Arts delivered their Orations in the following

Order.—1. Latin Salutatory Address, with an Oration "De Oraculis Antiquis," Robert Emory. 2 English Salutatory Address, with an Oration on "The Grecian Games," Edwin M. Taylor.

3. Music.—Oration on "The Character and Prospects of the Age," John M. Purroy. 4. Oration on "The Mathematical Sciences," Samuel Ward.

5. Music.—Oration on "The Spirit of the Age," James J. Macneven. 6. Oration on "The Causes and Effects of the first French Revolution," John L. O'Sullivan.* 7. Oration on "Poland," Bradish Johnson.

8. Music.—Oration on "The Theistical Opinions of the Ancients," Abraham B. Conger.

9. Oration on "The Influence exerted on Society by the introduction of Machinery," Gideon S. Nicholls.*

10. Oration on "The Ambition of Literary Fame," Peter S. Chauncey.

11. Music.—Oration on "The Progress of the Mind during the Dark Ages," P. Stuyvesant Fish.

12. Oration on "National Honor," John P. Hone.*

13. Oration on "The Peculiar Advantages of America," James Christie.*

14. Oration on "The Preference given to the Learned Professions," Frances Tomes, Jr.

15. Music.—Oration on "The Advancement of the Female Mind," L. Saxbury Waddell.

16. Oration on "The Regulation of the Passions as the source of Human Happiness," William E. Eigenbrodt.*

17. Oration on "The Importance of Political Economy at the present day," James Bolton.*

18. Oration on "The Influence of Climate on National Character," Robert Watts, Jr.

19. Music.—Oration on "Truth," Charles R. King.

20. Oration on "The Character and Genius of Byron," Richard W. Redfield.*

21. Oration on "National Expatriation," Robert G. Vermilye.

The honorary degree of D. D. was then conferred on the Rev. Levi S. Ives, Bishop elect of the Protestant Episcopal Church in North Carolina; the Rev. George Upfold, Rector of St. Thomas' Church in the city of New-York; the Rev. Eli Baldwin, Pastor of the Reformed Dutch Church, corner Green and Houston streets; and the Rev. Robert McCartee, Pastor of the Presbyterian Church in Canal-street, in the city of New-York.

The honorary degree of LL. D. was then conferred on Charles Anthon, Esq., Jay Professor of the Latin and Greek languages in Columbia College.

The honorary degree of Master of Arts was then conferred on Mr. James Shea, Principal of the English and Mathematical Departments in the Grammar School of the College; and on Mr. James Ryan, Mathematical Instructer in the city of New-York.

The honorary degree of B. A. was then conferred on Lt. Thomas Swords, of the United States Army, formerly a member of the Junior Class in the College, and a graduate of the Military Academy at West Point.

22. Music.—Oration on "The Influence of Republican Institutions on Literature and Science," with a Valedictory Address, John B. Gallagher.

The honorary testimonials were then announced as follows, viz.

SENIOR CLASS.

I. The Gold Medal—For the student of the best general standing in the class. To Robert Emory.

II. Special Honors—1st. In the Evidences of Christianity. 1. The first Medal to Robert Emory. 2. The second Medal to Edwin M. Taylor.

2d. In English Composition and Oratory. 1. The first Medal to John B. Gallagher. 2. The second Medal to L. Saxbury Waddell.

3d. In Moral and Political Science. 1. The first Medal to Robert Emory. 2. The second Medal to Edwin M. Taylor.

4th. In the Greek and Roman Literature. 1. The first Medal to Robert Emory. 2. The second Medal to Edwin M. Taylor.

5th. In Natural and Experimental Philosophy. 1. The first Medal to Robert Emory. 2. The second Medal to Edwin M. Taylor.

6th. In Physical Astronomy. 1. The first Medal to Robert Emory. 2. The second Medal to Edwin M. Taylor.

JUNIOR CLASS.

I. The Gold Medal—For the student of the best general standing. To William Templeton Johnson.

II. Special Honors—1st. In Rhetoric and Belles Lettres. 1. The first Medal to William C. Russel. 2. The second Medal to Wm. Templeton Johnson.

2d. In Greek and Roman Literature. 1. The first Medal to Wm. Templeton Johnson. 2. The second Medal to Wm. C. Russell.

3d. In Chemistry. 1. The first Medal to Wm. Templeton Johnson. 2. The 2d Medal to Stephen Reed, Jun.

4th. In Mathematics and Astronomy. 1. The first Medal to Henry T. Anthony. 2. The second Medal to Wm. Templeton Johnson.

SOPHOMORE CLASS.

I. The Gold Medal for the student of the best general standing, to Samuel Bard McVickar.

II. SPECIAL HONORS.

1st. In English Composition. 1. The first Medal to James Constable. 2. The second Medal to Charles Griffin.

2d. In History. 1. The first Medal to S. Bard McVickar. 2. The second, to Edward Slosson.

3d. In the Greek and Latin Classics. 1. The first Medal to S. Bard McVickar. 2. The second Medal to Edward Slosson.

4th. In Mathematics. 1. The first Medal to S. Bard McVickar. 2. The second Medal to Henry Renwick.

FRESHMAN CLASS.

I. The Gold Medal for the student of the best general standing, to Isaac C. Delaplaine.

II. SPECIAL HONORS.

1st. In Greek and Latin Classics. 1. The first Medal to Isaac C. Delaplaine. 2. The second Medal to Edward Bryar.

2d. In Ancient Geography. 1. The first Medal to Benjamin S. Huntington. 2. The second Medal to Isaac C. Delaplaine.

3d. In Roman Antiquities. 1. The first Medal to Benjamin S. Huntington. 2. The second Medal to Isaac C. Delaplaine.

4th. Algebra. 1. The first Medal to Isaac C. Delaplaine. 2. The second Medal to Wm. M. Gillespie.

5th. In Geometry. 1. The first Medal to Daniel H. Chase. 2. The second Medal to Isaac C. Delaplaine.

Music.

The degree of *Bachelor of Arts* was then conferred on the following named students of the Senior Class, viz.—James Bolton, Peter S. Chauncey, James Christie, William E. Eigenbrodt, Robert Emory, P. Stuyvesant Fish, John B. Gallagher, John P. Hone, Bradish Johnson, Charles R. King, James J. Macneven, Gideon S. Nicholls, Juan B. Purroy, Richard W. Redfield, Edwin M. Taylor, Francis Tomes, Jr, Robert G. Vermilye, L. Saxbury Waddell, Samuel Ward, Robert Watts, Jr.

The degree of *Bachelor of Arts* was also conferred on James M. Morgan, and John Punnet, members of the Senior Class, who were absent by permission; and on Abraham B. Conger, a former member of the Class, at present a Teacher in the Grammar School of the College; and on John L. O'Sullivan, also a former member of the Class, at present a Tutor to the Freshman Class in Columbia College.

The degree of *Master of Arts* was then conferred on the following gentlemen, Alumni of Columbia College:—Rev. Benjamin I. Haight, Robert B. Van Kleeck, John McKown, Thomas T. Devan, and John L. Vandevoort.

The Exercises of the day were concluded with prayer by the President.—*Cour. & Enq.*

---

* Students having an asterisk affixed to their names were excused from delivering their Orations.

---

Bishop Jewell's Apology—Third Volume of the Standard Works.—This volume comes before the public with the highest claims to attention, in whatever point of view it may be regarded. John Jewell, Bishop of Salisbury, was one of the most learned and eminent divines of that Church, which has been justly styled "the bulwark of the Protestant Faith."—He was educated at Oxford; resided on the continent with the celebrated Peter Martyr, when driven from his country by the fires of persecution which blazed throughout England in Mary's reign; on his return to England, was chosen one of the nine Protestants who were to dispute with the same number of Romanists in the presence of Elizabeth; and was at length raised to the see of Salisbury, and rewarded by the honorable grant of the degree of D. D. from the university of Oxford. His zealous discharge of Episcopal duties, and his indefatigable devotion to study, have few parallels in the history either of science or of Christianity. His works were numerous and highly respectable—but the most celebrated of all is the "*Apologia Ecclesiæ Anglicanæ*," now for the first time presented to the American public by the Press. This work, originally published in Latin, was several times reprinted in England and on the continent, and was translated into Greek at Oxford in 1614; and an almost romantic interest has been thrown around it by the fact, that, in 1562, it was translated into English by one of the most far-famed and polished ladies that have ever shone in the literary world—the Lady Anne Bacon, mother of the immortal author of the "Novum Organum." Her translation was published under the sanction of Bishop Jewell himself—and it is this translation which is now submitted to the American public by the Editor of the Press. "The Apology," it is well known, is a standard work of the Protestant Church, recommended from the bench of Bishops to be placed in all parish churches in England and Wales; and "it comes down to us"—as the Rev. Mr. Whittingham happily remarks in his able preface—"from the golden age of the Reformation, with the stamp of national sanction at the time of its publication, and recommended by the undivided suffrages of the learned and pious of every intervening age."

The American Edition is enriched with learned and extensive notes compiled with much laborious research, together with a valuable Preface, and a highly interesting Memoir of the author—for all which the Church, together with the whole Protestant communion in this country, stands deeply indebted to the indefatigable labors of the Rev. Mr. Whittingham.

Perhaps we cannot conclude this article in a manner more acceptable to the majority of our readers, than by quoting Fuller's fine Epigram upon Jewell, which is given in the conclusion of the Memoir, in the original Old-English black-letter.

Holie learning, sacred arts;
Gifts of nature, strength of parts;
Fluent grace, and humble mind;
Worth reformed, and wit refined;
Sweetness both in tongue and pen;
Insight both in bookes and men;
Hopes in woe, and feares in weale;
Humble knowledge, sprightlie zeale;
A liberale heart, and free from gall;
Close to friends, and true to all;
Height of courage in truth's duell,
Are the stones that made this Jewell.
Let him that would be truly blest,
Weare this Jewell in his breast.

---

The Portraiture of a Christian Gentleman. *By W. Roberts, Esq., Lincoln's Inn. Verum atque decens.*—Published by T. & J. Swords.—This is an admirable book. It fills up a vacancy in the department of ethics, which has long been regretted by the virtuous and the pious. Too often, alas! is the mind of the stripling, who is just entering upon the stage of life, tainted by the false idea, that *to be a Gentleman*, stands in some way—he cannot tell how—opposed to *being a* Christian. Men of the world have contributed, not only by their practice, but by their writings, to produce so injurious and so dangerous an impression——and we cannot but think that the celebrated Letters of Lord Chesterfield, whatever be the ingenuity, the taste, or the learning displayed in them, have had a most unhappy and pernicious tendency in this respect; and that "the morals and the manners" of his Lordship, though severely, were but too justly characterized long ago by the great English moralist, Dr. Johnson. A work like the one now before us, is well calculated, we think, to have a salutary influence upon the younger portion of community, and to furnish excellent practical directions not only to the young, but to those more advanced, who are engaged in the active and the constant discharge of the duties of society. Christianity is undoubtedly true politeness: the Christian does from his heart, what the man of the world, the disciple of Chesterfield, does for outward appearance and his own interest. "Cultivate the graces"—*of appearance*, saith Lord Chesterfield; "Cultivate the graces"—*of the heart*, saith our holy religion. Here lies the plain difference; and we put it boldly to the common sense of all thinking men to say, which of the two directions will be most likely to form the true and perfect gentleman. If any one doubt, we would beg leave most sincerely and affectionately to urge him "to give his days and nights" to the study of this little book, and to the contemplation of the Portrait, which the author has sketched so nearly to the life, and has filled up so beautifully with the coloring of truth. For a further account of the work we refer our readers to our correspondent "Whitgift," under the head of Reviews.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY—We solicit the attention of our readers to the following extract from the editorial columns of the Episcopal Recorder,—more especially to *the facts* it discloses. Let it be remembered that upon our General Missionary Society, the wide, the noble field of usefulness now opening in the South-West, is as yet almost wholly dependent for supplies. And shall we of the Atlantic States be so negligent of our duty—so blind to our own interests—as to let it want?—Still further—"Funds," says the article below, "are needed—*still more urgently* FOR THE GREEN BAY MISSION." Let not New-York Churchmen forget, that for *that* Mission, *at least*, they are *pledged!* Let associations now formed, go on with redoubled vigor. Let new ones be formed in the many places where there is yet room. Let *individuals* lose no time in coming forward with their offerings.

We are not a little cheered by the receipt for insertion in our paper, since writing the above, of the acknowledgment in our present number by the Treasurer of the Green Bay Mission Fund. The Reverend Secretary of the Domestic and Foreign Missionary Society has, during the past week, visited our city, for the specific purpose of making known to the clergy and others the wants of the institution. He had but the day previous called on us to speak of the *extremely depressed and almost exhausted* state of its treasury. There *are* 'friends to missions,' thanks be to the Disposer of hearts, and *in our Church*—friends to *our* missions. We dare not doubt that their number will be multiplied and their zeal and bounty increased, that through them the Keeper of Israel 'will supply all our need.' Immediate relief to the treasury of the Society is, to all human view, *indispensable*.

Remittances for the general purposes of the Society may be made through the Agent of the Press, to the Treasurer at Philadelphia.

*Domestic and Foreign Missionary Society.*—It has always been our impression that the only difficulty of our Missionary Society, would be in obtaining *suitable men*, who would devote themselves to its Missions. We have felt a perfect confidence, that funds would not be wanting for carrying on any operations which may tend to accomplish its great and noble purposes. We have within our Church, a sufficient number of those who consider themselves and their property as belonging to the LORD, to contribute without difficulty, ten times the amount now received by the Society.

The time has now come to test the correctness of these impressions. Without immediate contributions to the Society, we shall *very shortly* be under the necessity of announcing, that ITS TREASURY IS EMPTY. Without a regular supply from Auxiliaries, it is evident that its measures will be greatly, if not irreparably embarrassed. Funds are immediately needed for the Greek Mission, still more urgently for the Green Bay Mission, and for the general purposes of the Society. We are confident that its necessities are not known, and that the simple announcement of its situation is sufficient to elicit the zeal and energies of its friends, to a degree correspondent with their obligations. We mourn that more extensive opportunities of usefulness in the Missionary field are not opened to us—let us not give evidence of insincerity, by slighting those to which we are *already* pledged before GOD and man, and from which, we cannot shrink without crime and disgrace. Our dependence, however, is upon GOD, and under him, upon those who are partakers of his grace, and with such dependence, we have no fears for the result.

### FAMILY DEVOTIONS.

*Thomas Scott's testimony to the value of the Common Prayer-Book, as a Manual of Devotion.*

UNDER this heading, the last number of the Auburn Gospel Messenger gives the extract from the "Life of Thomas Scott," which appeared in a late number of *The Churchman*, (page 54;) and appends the following remarks.

*Remarks.*—The arrangement contemplated in the above remarks of the popular commentator, and for which we are indebted to the Episcopal Recorder, is, we think, most happily preserved by the Rev. Dr. Berrian, in his "Family Prayers;" a book which we think most admirably calculated for domestic use. By reading in order, and in the manner the Psalms are read in Church, the selections which the author has made from the Scriptures, attention will be excited, while the portions are not so long as to create the least fatigue. We have long found this an interesting and profitable course.

It is a little remarkable, that the correspondent who favored us with the extract, (whose communication Dr. Rudd appears to have overlooked,) should have applied it to precisely the same purpose, as may be seen by recurring to his prefatory remarks. We are happy to observe this coincidence in a recommendation so well deserved.

For the Churchman.

IT is familiar to most of your readers that the term *Rubric*, in the formularies of the Church, is derived from the circumstance of those directions being printed in red ink—a practice which has continued down to our own times in the larger editions of the English Prayer Book. But it may be new to some, that the term as well as the practice, was derived from the Roman law, in which the titles and heads of laws used to be written with vermilion,—"rubria vel minio"—(Ovid, First, l. 7.—Martial iii. 2.) Hence the term *Rubrica* became synonymous with the civil law, and "according to the Rubric," was a familiar expression with them as with us. Thus Persius (Sat. v. 96.) says, "Rubrica vetavit"—"the law forbids," and Juvenal (Sat. xiv. 193.) addresses to his countrymen a piece of advice, equally applicable to our own times. "Perlege *rubras* majorum leges," "Make yourselves familiar with the institutions of your ancestors." M.

For the Churchman.

MR. EDITOR,—Allow me to suggest, through your paper, the expediency of placing at the entrance of each of our churches, a *box* for the reception of small contributions in aid of Missions.

Notwithstanding all the diligence that may be used in the customary manner of procuring funds, by personal application, it must occasionally happen, that some liberally disposed persons, particularly such whose donations would be small, will be overlooked. The applicant for funds also may sometimes be deterred from presenting to the notice of other individuals, the claims of the cause he is engaged in, by the knowledge of the fact that their limited means will not allow them to give much, and that they might for this reason decline contributing any thing. There are others again who may experience a temporary inability when application is made, but who would gladly avail themselves of another opportunity of sending their donations. The mode I propose, would afford to persons thus circumstanced, at all times an accessible means of forwarding their contributions.

Strangers, also, of whom there are always great numbers in our city, would, upon entering our places of worship, be apprised of the wants of our mission; which, under other circumstances, could scarcely be presented to their attention; and at the same time be furnished with a facility of contributing something of their abundance to promote the spiritual happiness of their destitute fellow beings. D.

To the Editor of the Churchman.

THE man who first conceived the plan of a weekly religious newspaper, in my opinion, was a benefactor to mankind of no ordinary stamp, and well deserves to have his name enrolled with those whom the world hold in grateful remembrance. There is no way, with which I have become acquainted, whereby so much useful and interesting knowledge may be gained by the religious world. It is true, we have books on every subject; we have preaching by a great variety of different sects; we have lectures and prayer-meetings. But all these have few charms for a large proportion of our population in the city. Those in the country have fewer opportunities for these things, even where they have the inclination; and it is there where a religious newspaper becomes very valuable. It appears to me, I can tell after being in a farm house half an hour, whether they take a religious newspaper or not. It seems to affect the very economy of the house. The parents have a watchful care over their children, and the children a tender regard for the parents, that is seldom seen where this privilege is not embraced. The household affairs are conducted in a more systematic manner; and the consequence is peace, harmony, and prosperity.

Is it not a duty, then, of every well wisher of his country friends, to recommend in a particular and forcible manner, what they owe to themselves and their families? I think they will find advice of this kind given them, of more service in the end, than how to get the greatest quantity of alcohol from a given quantity of grain.

It is supposed there are forty thousand weekly religious newspapers printed in New-York. This, at first sight, would appear a great number. But if you make a calculation, you will find this number ought to be none too many for *the city alone*. The *state* of New-York ought to require one hundred thousand ably conducted, spiritual, evangelical, weekly newspapers; and it is my opinion, if every well wisher of the Redeemer's kingdom would embrace every opportunity he has, in a proper manner, to solicit subscribers, that number might be obtained in five years.

You will have observed I have made mention of no particular paper. I do not wish to do so. Let every man be persuaded in his own mind. Let him make a careful examination and comparison; and then read, learn, and inwardly digest what he there finds, to the comfort of his own soul, the good of his family and neighbors, and the glory of GOD. And may you, Mr. Editor, be the happy instrument, by your editorial matter and judicious selections, of turning thousands from the evil of their ways to the service of the Most High, is the most fervent prayer of EDWARD.

NEW PUBLICATIONS.—"The Foundation and Extent of Duty;" the Address of the Right Rev. Bishop Onderdonk of Pennsylvania, at the late Commencement of the General Theological Seminary.

"The Church of the Living GOD, the Pillar and Ground of the Truth;" a Sermon before the Prayer-Book and Homily Society of Portland, Maine; by George Washington Doane, A. M., Rector of Trinity Church, Boston.

"The Sunday School Teacher;" by the same.

Memoir of the late John Watts, M. D.; by Samuel W. Moore, M. D.

"Missionary Intelligencer" of the United Brethren.

Father Rowland; a North American Tale.

It is our purpose at a moment of more leisure, to offer some remarks upon these publications, with extracts: several of them are of high interest and importance.

CONFIRMATIONS BY THE BISHOP.—Tuesday, July 19, in the temporary chapel occupied by the congregation of Bethesda Church, Saratoga Springs, four; Wednesday, 20, in the Presbyterian Church, for the congregation of Zion Church, Sandy-hill, who have no building of their own, five; Thursday, 21, Trinity Church, Granville, eleven; and on the following day in Christ Church, Hampton, two other persons belonging to Granville.

THE Rev. Benjamin I. Haight has received and accepted a call to the Rectorship of St. Peter's Church, New-York—the newly organized parish in the neighborhood of the General Theological Seminary.

THE Rev. George Upfold, D. D., has resigned the Rectorship of St. Thomas' Church, in this city, and accepted the Rectorship of Trinity Church, Pittsburgh, Penn., to which he was unanimously invited on the 25th ultimo.

☞ IT will be observed from the date of the following communication, that it has been on hand some time. Its publication has been intentionally delayed by the Editor, partly from a feeling of delicacy, perhaps unnecessary and uncalled for on his part; and partly with the view of bringing it before the members of our Communion, during the northern and western tour of the Bishop, in the discharge of his high and responsible duties. We have heard from many and different sources, of the impression produced in the city on the occasions referred to in the following letter; but we have thought that the reflections of the writer would be responded to with more especial energy and animation at the present moment, when, as all sound Churchmen must be aware, our Right Rev. Diocesan has a just claim upon all the sympathy and encouragement of the public. We know the author to be a Layman, of the most sincere and manly character, the most humble and ardent piety, and the most devoted attachment to the Church—and we are persuaded that this frank and undisguised exhibition of feelings, which do so much honor both to himself and the revered individual whom he addresses, will meet with a cordial reception throughout the diocese. That Almighty GOD may bless his reflections and their subject to the extension of that truly rational and evangelical piety which is exemplified in the life and character of the Bishop, is the most sincere prayer of the Editor.

*To the Right Rev. B. T. Onderdonk,*
*Bishop of the diocese of New-York.*

Right Rev. Sir,

I was among the worshippers at St. Paul's Chapel the last evening, and received an impression from your sermon which forces me to address a few lines to you in reference thereto. It is not my intention to dwell upon the excellent treatment of the several heads of your discourse, but to pronounce it on the whole an able, manly, and judicious exposition of the truths which it set out to establish. This sermon, and the one lately preached at the consecration of St. Clement's Church, sufficiently prove, if proofs were wanting, that you are fully able clearly to enforce the pure doctrines of our beloved Church; and this style of preaching comes with greater effect from *you* as the head of the Church, than it would from the generality of our clergy: it shows us that in our chief priest we are blessed in having an efficient champion, both *able* and *willing* fearlessly to stand forward in support of our sacred cause, and determined conscientiously to discharge the duties and responsibilities of his high office. The style of the sermon alluded to, also is calculated to arouse the slumbering feelings of patriotism, by showing men, and in a way they must understand, that the desired end of their country's good, can alone be insured by the purifying influence of religion pervading every department, from the humble log cabin, to the presidential chair: thus if men cannot be persuaded to embrace its hallowed joys, they may at least be brought to respect its institutions, and even to reverence them for the sake of the positive good to mankind, which they cannot help owning, flows from them.

Right Rev. Sir, I in common with numbers of your people, return thanks to ALMIGHTY GOD that He has not deserted us in our need, and that when it pleased Him to take from us our late beloved Bishop, He did not permit his sheep to wander into strange folds, but soon supplied them with a pastor, physically, morally, and there is abundant reason to believe, spiritually qualified to take charge of them. Your people pray that you may be assisted from above: they look to you, they, under GOD, depend upon you: your country also at large has claims upon you: these considerations, apart from your individual accountability to GOD, are sufficient to call forth your utmost exertions; and truly do I rejoice to perceive you are putting forth that strength with which our blessed Master has gifted you, and that your people begin to feel it and to augur the happiest results from your labors.—That they may be the means under divine providence, of bringing sinners to repentance and gathering them to the fold of CHRIST, is the fervent prayer of, Right Rev. Sir, the individual who from a sincere regard for you, and an earnest zeal "for the Church of the living GOD, the pillar and ground of the truth"—has thus ventured to express his own and many of his fellow worshippers' sentiments; trusting you will view them, not as resulting from any desire to dictate, or to interfere with your own judgment, but as cheering you on in the *wide* field of duty that lies before you, in the traversing of which, may GOD be with you. ONE OF YOUR PEOPLE.

*Monday morning, 9th May.*

For the Churchman.

### THY WILL BE DONE.

IF thou should'st bow my head with grief,
Be thou my refuge, O! my GOD;
Teach me in Thee to seek relief,
When sorrow shall my days o'ercloud:
The heart that bleeds, thou wilt not break,
The heart that mourns its day-star gone;
Thou gav'st, and thou can'st also take;
O! may I say—"Thy will be done!"

If I have loved this earth too well,
My thoughts from thee and heaven have wean'd,
And made me here content to dwell,
And on an earthly love have lean'd:
Cause me to feel how frail the stay,
When earthly hopes and joys are flown;
And chast'ning, teach a child of clay,
Meekly to say—"Thy will be done!"

If some fond idol I have shrined,
And placed it where thou should'st have been;
And when thy hand has struck, repined,
And stood—my love and thee—between;
O! tear its image from my heart,
That it may rest on thee alone,
And though the wound should bleed and smart,
Still may I feel—"Thy will be done!"

O! thou who cam'st each wo to heal,
And those of contrite heart to save,
To thee ascend my soul's appeal!
That I may such submission have,
As, when this troubled life shall close,
And all the griefs I've ever known;
When death shall come to give repose,
E'en then to say—"Thy will be done!"

ALICIA.

For the Churchman.

*To ALICIA, in a former number of the Churchman.*

OH! yes, there dwells in yonder worlds above,
A spirit of changeless, ever-beaming love;
Whose light reflected to this distant sphere,
But faintly typifies the love that 's there:
And faintly though its traces here appear,
Enough is given our darken'd path to cheer;
Enough is given our wayward hearts to move,
To lead them on to worship and to love.
Yet were it not that here and there we trace
A being shedding forth this light of grace,
Imbued with charity for all mankind,
The striking emblem of a seraph's mind:
Some doubt might enter, and some doubt remain,
That all we've read and heard, is all in vain.
But when we see the truths of Holy Writ,
Portray'd in minds with heavenly wisdom lit;
When creatures follow their Creator's way,
And look beyond the night of earth, for day;
Renouncing empty pleasure, worldly joy,
For bliss—beyond the reach of earth's alloy;
Glad to embrace each moment that is given,
To do their Master's work, and hope for heaven:
Oh! who can doubt but that there dwells above,
A spirit of changeless, ever-beaming love? K.

COLONEL VARICK.—The funeral of this worthy and most estimable citizen took place on Tuesday last. His remains were brought from his residence at Jersey City, to the Presbyterian Church in Cedar street, of which he was a member; and where appropriate religious services were performed. The body was then conveyed—accompanied by the Reverend Clergy of the city, of all denominations, invited at his own special request; the venerable Cincinnati Society, and the American Bible Society, of which Institutions respectively he was President; the Faculty and Trustees of Columbia College; the honorable the Corporation, and a considerable body of our most eminent and respectable citizens—to the New-York Marble Cemetery, whither Col. Varick had followed the remains of his early friend and companion in arms, Col. Monroe, in the early part of July.

The military honors were performed by the 9th regiment of artillery, under the command of Col. Lefferts.

In noticing the decease of this distinguished Christian citizen, and officer of the Revolution, it would gratify us, were it consistent with the purposes of a religious periodical, to enter into a detail of his various military and civil services, and to enlarge upon the fidelity and zeal with which he performed them. His character as a Christian falls more appropriately within the sphere of this notice; although he was not a member of the Communion to which we have the happiness to belong, it affords us the most sincere pleasure to bear testimony to the honorable uprightness of his Christian character, his expansive benevolence, his unwearied assiduity in the discharge of his social and religious duties. Urbane in his manners, and of unbending integrity, and possessing an uncommonly fine personal appearance, it was impossible to approach Col. Varick without a feeling of unfeigned respect.

Among the many existing memorials of his enlarged and liberal feelings, may be mentioned two liberal donations made to the "Auxiliary New-York Bible and Common Prayer Book Society" of this city, soon after its formation. These acts of kindness and beneficence are remembered by the gentlemen conducting that important Institution, with feelings of unfeigned gratitude and respect. "You are not of my Communion," said this excellent man, "but you are engaged in a good cause, and I must contribute my mite to encourage you to persevere in it." Well would it be for our city, our common country, our churches of every denomination, if they could number many, very many such citizens—such members as the late Col. Richard Varick.

## INTELLIGENCE.

### ORDINATIONS.

On Sunday, July 10th, an ordination was held in St. Paul's Church, Alexandria, D. C., by the Right Reverend Bishop Moore, when the following young gentlemen, of the Theological Seminary near that place, were admitted to the Holy Order of Deacons, viz. Frederick D. Goodwin, J. Loring Woart, of Massachusetts; William P. C. Johnson, Cyrus H. Jacobs, of Pennsylvania; J. S. Swift, of Vermont; and William L. Jackson, of Virginia.—*Ibid.*

### CONFIRMATIONS.

On Saturday evening, July 9, *forty-five* persons were confirmed in Christ Church, Alexandria, D. C., by Bishop Moore; and on Wednesday evening, July 13, the same rite was again administered by Bishop Moore, to *forty* persons. In both instances, the persons confirmed belonged in part to St. Paul's Church, Alexandria.

The holy rite of Confirmation was administered by the Right Rev. Bishop Brownell, in Trinity Church, Chatham, Connecticut, on Sunday, the 24th ult., to forty-four persons.

### CLERICAL CHANGES.

The Rev. Samuel C. Stratton, of the Diocese of Maryland, has accepted a call to the parish of Trinity Church, Newtown, Connecticut.—*Ep. Watchman.*

The Rev. Joseph W. Nichols has taken charge of the Parish of Trinity Church, Newtown, Conn., *until October next*, when it is expected that the Rev. Mr. Stratton, of Maryland, will be instituted Rector of said Church.

*General Seminary.*—The reports of the Faculty and Trustees of this important Institution will be read with satisfaction by every friend of sound theological education. What must strike the attention of every one, is the unexpected and unusual cheapness of a residence in the Seminary; the whole necessary expense not exceeding $70 per annum. With buildings airy, healthful, convenient and pleasant; with professors whose high attainments and zealous devotion to their duties are universally acknowledged; with a library extensive and valuable, and all at an expense considerably less than that incurred at almost any Grammar School, the General Seminary presents great advantages and inducements to theological students, and will continue, we doubt not, to receive the confidence and patronage it so richly merits.—*Episcopal Watchman.*

To the Editor of the Episcopal Watchman.

*"Cannot the ninety-nine be found?"*

In answer to this question, in your paper of the 19th instant, I have only to say, that on the very day that I first saw the proposition alluded to—to give to the General Missionary Society $50 a year, for 5 years, on condition that 99 other persons would do the same—I immediately sent my own name as *one* to the Editor of the "Episcopal Recorder," and, I believe, added another, the Rev. Mr. Wells, of South Boston. Our names, at all events, *are* at the service of the Society, and the question, therefore, *ought* to read, "CANNOT THE NINETY-SEVEN BE FOUND."

Yours faithfully,
G. W. DOANE.

On Tuesday, July 12th, a Poem was delivered by C. A. Alexander, Esq., before the *Rho Beta Mu* Society of the Theological Seminary, in St. Paul's Church, Alexandria, D. C., and the Society addressed by Rev. Mr. Cutler, of Leesburg, Va. The Hon. C. F. Mercer was expected to have delivered an oration on that occasion; but from unavoidable circumstances, could not attend on the day appointed. The poem is higly spoken of, and it is expected will be published.—*Ep. Recorder.*

The Hon. and Rt. Rev. the Lord Bishop of Quebec, had the honor of being presented to his Majesty, by Lord Goderich, at the Drawing Room, on the 29th May.

It is confidently rumoured that some important alterations in the Church Liturgy are seriously contemplated; and are, in fact, under consideration. Among others, it is said that the Athanasian Creed will be removed from the Rubric, and incorporated in the Articles.—*Quebec Mercury.*

*Record of Human Misery, War, Pestilence, and Famine*

*Poland.*—In the battle of Ostrolenka, on the 26th of May, both armies fought with an inveteracy unexampled. The oldest generals have no recollection of so sanguinary a combat. The result was that General Skrzynecki again fixed his head-quarters in Praga. 20,000 men on one side or the other, are said to have remained on the field of battle. *Quarter was out of the question;* the chief work was performed with the bayonet.

The Russian army was proceeding towards Lithuania, where a most horrible war was raging. The insurgents there amounted to 50,000 men; they surrounded Wilna, and the Russians had undermined the arsenal and the magazines of that town, *to blow them up with the garrison* in case they were pushed to the last extremity.

The Russians generally admitted the loss of 80,000 men since the commencement of the campaign, and it was said that the Emperor anticipated the sacrifice of *two hundred thousand* lives before the final subjugation of that country.

*New Zealand.*—Accounts have reached us this morning by the ship Dragon, from New-Zealand, of the most distressing nature. It appears that the exertions of the Missionaries have proved abortive; that cannibalism was carried on to the most dreadful degree; and that the internal war of the different tribes was raging with all its horrors. The immense sacrifice of human life by the savages to their heathen gods was beyond description. Baskets full of human flesh, particularly that of young women, were scattered about. So horrible are the accounts that we fear to publish them, lest they might be exaggerated. *Hobarttown Papers.*

*Pitcairn's Island.*—Those who are familiar with the recent accounts of the prosperous condition of the descendants of the mutineers of the English ship Bounty, residing at this place, will learn, perhaps with some surprise, that the whole number of them have emigrated from the Island, on account of the deficiency of the necessary means of subsistence. Capt. Wilcox, of the whaling ship Maria Theresa, arrived at this port yesterday, informs, that while at Otaheite the English transport ship Lucian arrived there with all the inhabitants of Pitcairn's Island, with the purpose of fixing them in a settlement at Otaheite, on account of a scarcity of water at the former Island. *New Bedford Mercury.*

*Calcutta.*—It has been for several weeks past quite sickly in Calcutta. Intermittent and bilious fevers, the cholera, &c. have swept into eternity 1500 or 2000 souls a week! Native and European residents are more affected than strangers. Cart loads of dead bodies in coarse rough boxes, are often seen passing along the streets to be thrown into the Hoogly.

Europeans bury their dead. Natives of the higher castes burn theirs; those of the lower castes, who are too poor to be at the expense of burning theirs, throw them into the river, with all such as have lost their estate.

In coming up the river, I saw several corpses floating on the surface of the water, upon one of which four or five crows were feasting. The city is almost literally alive with crows, kites, and a large kind of birds called adjutants, and at night jackalls venture into town. These are all the scavengers of the city. It is against the law to kill any of the birds; and if I mistake not, jackalls have legal protection. Hence they all become very tame. Crows often steal meat from the cook-houses, and from children's hands.—The jackall is much like a fox, but considerably larger. They go in droves, and scream and halloo almost exactly like noisy children just let out of school.

Calcutta is about fifteen miles in circumference, and contains from half a million to 810,000 souls. The European population is from 6 to 10,000, mostly English. Such a heterogeneous race of beings, I never saw before as are seen in these streets. Here are people from almost every nation under heaven, dressed in their own native costume and exhibiting their own peculiar manners. The natives of the lower castes are entirely naked, except a narrow strip of cloth round the waist. Their features are generally good, not as dark as a Negro's, but nearly. Their moral condition is truly deplorable. But the Gospel, which alone can alleviate them, may be considered as already established here, and its influence is to some extent felt through the city and in parts of the country round. *Philadelphia Chronicle.*

*Waterhouse's Junius.*—The author maintains that William Pitt, Earl of Chatham, was the man who wrote the celebrated Letters of Junius.

## THE CHILDREN'S MAGAZINE.

### RECOMMENDATION.

From a sense of the value, utility, and acceptableness of the Children's Magazine, as an auxiliary to the parent and teacher, and a companion for the child, we cordially recommend it to the patronage of our respective parishioners, and of Episcopalians generally.

BENJ. T. ONDERDONK, Bishop of the Diocese of New-York.
WM. BERRIAN, Rector of Trinity Church.
JAMES MILNOR, Rector of St. George's Church.
JONA. M. WAINWRIGHT, Rector of Grace Church.
J. F. SCHROEDER, an Assistant Minister of Trinity Church.
L. P. BAYARD, Rector of St. Clement's Church.
JOHN A. CLARK, Assistant Minister of Christ Church, New-York.
HENRY ANTHON, Assistant Minister of Trinity Church, New-York.
LEVI S. IVES, Rector of St. Luke's Church, N. York.
GEORGE UPFOLD, Rector of St. Thomas' Church, New-York.
THOMAS BREINTNALL, Rector of Zion Church, New-York.
WILLIAM A. CLARK, Rector of All Saints Church, New-York.
JOHN M. GUION.
A. VERREN, Recteur de l'Eglise Francoise du St. Esprit, New-York.
EVAN M. JOHNSON, Rector of St. John's Church, Brooklyn, L. I.
WM. L. JOHNSON, Rector of Grace Ch. Jamaica, L. I.
CHAS. P. M'ILVAINE, Rector of St. Ann's Church, Brooklyn, L. I.
WM. CREIGHTON, Rector of St. Mark's Church, New-York.
MANTON EASTBURN, Rector of the Church of the Ascension, New-York.
THOMAS LYELL, Rector of Christ Church.
FRANCIS L. HAWKS, Rector of St. Stephen's Church, New-York.

This Magazine is published MONTHLY at the General Depository of the General Protestant Episcopal Sunday School Union, PRESS BUILDINGS, No. 46 Lumber-street.

PRICE—TWENTY-FIVE CENTS a year, in advance. Fifty Copies for $10.

It will be *delivered* to subscribers who take the Family Visiter also, (at $1 per year:) others may receive it at the PRESS BUILDINGS; at the bookstores of N. B. Holmes, 262 Greenwich-st., and George C. Morgan, 353 Pearl-st., or of Mr. Augustus W. Foulke, 147 Division-st., where Catechisms, Prayer-Books, &c. are kept for the accommodation of the upper congregations on the east side of the city.

### ACKNOWLEDGMENTS.

The subscriber as Treasurer of the "Auxiliary New-York Bible and Common Prayer Book Society," gratefully acknowledges the receipt of *Fifty Dollars*, being a donation from Jacob Shatzel, Esq.

FLOYD SMITH,
No. 12 Maiden Lane.

The subscriber acknowledges the receipt of *Eighty Dollars*, a donation to the permanent fund of the New-York Protestant Episcopal Missionary Society, from Jacob Shatzel, Esq.

BENJAMIN M. BROWN, *Treasurer.*

The Treasurer of the Green Bay Mission Fund acknowledges with many thanks the receipt of *One Hundred Dollars* from a friend to missions, through Mr. Jacob Shatzel; also the further sum of *One Hundred Dollars*, being the amount of a collection made in Christ Church, in this city, on the 24th July, in aid of said fund.

Likewise, the further sum of *One Hundred and Forty-four Dollars*, being a donation from the Missionary Society of Grace Church, New-York.

JAMES SWORDS, *Treasurer,*
*August* 4, 1831. 127 Broadway.

## MRS. THOMAS MORRIS

Being about to remove her Boarding and Day School for Young Ladies, from the Merchants' Bank, Greenwich, to No. 58 Houston, corner of Crosby-street, a few doors east of Broadway, will be ready for the reception of pupils on the 1st of September, at the latter place, and until then at her present residence.

Aug. 6th.—4w.

*Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending August 4th, from the following persons,* viz.:—

J. N. Palmer—W. Staveley—S. Babcock—L. H. Young—O. Benjamin, $3—Ven. Archdeacon Wix—J. C. Clarkson—Rt. Rev. B. T. Onderdonk—H. & F. J. Huntington, 2—Thos. B. Roberts—S. Sprague—S. L. Hyde.

*Books have been sent from the N. Y. P. E. Press during the week ending August 4th, to the following persons,* viz:—

Rev. Palmer Dyer, Syracuse, Onondaga Co., N. Y., 1 parcel S. W., per Mr. Robert Gilmore—A. Wells, Albany, one box and one paper parcel, Steam Boat Ohio—J. W. Ingraham, Boston, 1 parcel pr. private hand—Dr. Croswell, Catskill; sent to W. W. Van Loan's, N. Y.—Rev. G. B. Andrews, Amenia; care of Rev. Dr. Reed, Poughkeepsie, one parcel per sloop Wm. Henry—S. Babcock, 1 parcel, and L. H. Young, 2 parcels, per Steam Boat Hudson—G. M'Cauley, care of Rev. P. L. Whipple, Lansingburgh, one parcel S. W., per Scow Bolivar, of Troy—Rev. A. Gibbes, Charleston, S. C., care of A. E. Miller, one parcel per Ship Saluda—Rev. G. E. Hare, Carlisle, Pa., one parcel per Messrs Swords—Rev. J. H. Wingfield, Portsmouth, Va., care of Mr. Geo. Rowland, Norfolk, Va., one parcel S. W., —E. Sanxay and others, Newburgh, N. Y., 1 parcel S. W., per Sloop Favorite—J. Logan, Lexington, Ky., one parcel S. W., left at Mr. Berrymans, 166 Pearl Street—Rev. F. G. Smith, Lynchburgh, care of R. J. Smith, Richmond Va., one parcel S. W., left at Collins & Co's.—R. T. Thom, Fredericksburgh, Va., one parcel S. W., left at Wood & Trimble's, Maiden Lane—Rev. H. Smith, Augusta, Geo., one parcel, care of Rev. E. Neufville, Savannah, 1 parcel S. W., all per ship Statira, Wood—Rev. C. Dresser, Halifax, C. H. Va., 1 parcel S. W., S. C. Nicholls, Richmond, Va., 1 parcel—R. J. Smith, Richmond, Va., 2 parcels, all sent to Collins & Co's.—Rev. J. S. Covell, Brookfield, Conn., one parcel S. W., left at 144 Water Street—C. C. Lathrop, Rochester, N. Y., 1 box per Tow Boat Henry—L. Monson, Delhi, 1 parcel left at the American Hotel—W. J. De Zeng, Geneva, 1 parcel S. W., per Canal Boat Tremont, of Ithaca.—Rev. David Moore, Staten Island, N. Y., 1 parcel per Steam Boat Bolivar.

## NEW PUBLICATIONS BY THE PRESS.

*Sumner's Help to Family Devotion and Instruction.* This work is now printed, in a duodecimo volume of 412 pages, and will be ready for sale in all next week.

*Quarto Prayer-Book for the Desk.* The Press have just printed, and will shortly have ready for sale, an edition on fine paper. Their new stereotype edition in duodecimo, large print, is also printed, and will shortly be ready for sale.

## BIOGRAPHY.

—— Avidos vicinum funus ut ægros
Exanimat, mortisque metu sibi parcere cogit:
Sic teneros animos aliena opprobria sæpe
Absterrent vitiis.—*Hor.*

### SKETCH OF THE LIFE OF THOMAS PAINE.

THOMAS PAINE was born at Thetford, in Norfolk, England, in January, 1737, and was educated at the free-school of that place. In 1759, he settled at Sandwich as a stay-maker, to which trade he had been brought up, and married Mary Dambert, who died the following year, it is alleged by some, in consequence of a premature birth caused by his ill usage. In 1761, he obtained a place in the excise at Thetford, from which he was dismissed for some irregularity, but was subsequently restored. In 1768, he was acting as an exciseman at Dewes, where he lived with one Samuel Olive, a grocer, who soon after died. In 1771, he married Olive's daughter, Elizabeth. In 1774, he was again dismissed from his office, on a charge of fraud, and all his efforts to regain his situation proved ineffectual. His affairs soon fell into such disorder, that his property was sold to pay his debts. In May, of the same year, he and his wife, whose life he is said to have rendered miserable by neglect and unkindness, separated by mutual agreement. He went to London; but not obtaining suitable employment there, probably in consequence of the loss of his character, he resolved to try America. He arrived at Philadelphia, in April 1775. Here he became a violent partisan of the colonial cause, and commenced his career as a political writer. One of his publications, entitled "Common Sense," was marked by a singular degree of natural acuteness; and being well adapted to the state of feeling which then prevailed in America, it gained him much celebrity, and produced an extensive and powerful effect in deciding the public mind in favor of independence. Paine now rose into consequence. His writings were rewarded by Congress with a sum of money; and in 1777, he was appointed secretary to the committee for foreign affairs. Here he was soon found guilty of a breach of trust, and was ignominiously expelled from the office. After a time, however, he succeeded in procuring the inferior employment of clerk to the House of Assembly of the State of Pennsylvania. When the war ended, he sunk into obscurity; and for five years little is known of him, except that, from a letter he wrote to General Green, he appears to have been very desirous of coming to England, in order to excite disturbances here. It was not, however, until 1787 that he revisited this country. At first, the state in which he found men's minds afforded him little prospect of success. But as the French Revolution proceeded, the unusual ferment which it caused, not only in France but throughout Europe, greatly raised his hopes. In 1789, he had been arrested for a debt of 700*l*., but having been released from prison by the intervention of the American House of Clogget and Co., he went over to Paris to take a nearer view of the scenes which were then acting there. Animated by the spectacle, he returned to London, where he became extremely active in spreading revolutionary principles. In 1791, Paine published the first part of "The Rights of Man," which was followed in 1792 by the second part, both containing direct and very powerful excitements to rebellion and revolution, supported by a style of reasoning well calculated to delude the ignorant, and to swell the ranks of the turbulent and disaffected. The good sense of the country at large, however, was not to be thus imposed upon; and instead of producing its designed effect, this work appeared to serve the purpose only of rousing the loyal spirit of the people, and rallying them around the throne and the altar. A prosecution was instituted against Paine; but, afraid of the issue, he quitted the kingdom, and repaired to France, having narrowly escaped arrest at Dover. He had previously been elected by the department of Calais a member of the National Convention, and he palliated his evasion by alleging the necessity he was under of attending his duty at Paris. He was tried before Lord Kenyon, and found guilty by the jury without a moment's hesitation. The attorney-general read in court a letter from Paine, addressed to him. It was filled with gross insults on the king; and it denounced vengeance on the judge and jury, should he be found guilty. Not surrendering to meet the award of court, sentence of outlawry was passed upon him. Paine did not long fill his seat in the French legislature. Having been in some measure identified with the Brissotine faction, he shared its fate; and in December, 1793, was thrown into prison, where he was seized with a fever, brought on, as it is said, by intemperance, and thus narrowly escaped the guillotine. He was released from prison on the death of Robespierre, and invited to resume his seat in the Convention; but all his attempts to attract public regard in France, proved abortive. He turned his attention, therefore, once more to England; and perceiving that the chief obstacle to revolution in this country, arose from the influence of Christianity, his efforts were now directed to the object of bringing the Scriptures into contempt. With this view, he composed and published "The Age of Reason," the first part of which appeared in 1795, and the second in 1796. Paine himself was beyond the reach of our courts of justice, but the publisher of the libel was prosecuted and convicted. Mr. Erskine, now Lord Erskine, conducted the prosecution; and his speech on the occasion ranks deservedly high among the most splendid effusions of forensic eloquence. After his liberation from prison, Paine had been received into the house of Mr. Monroe, then the American Ambassador at Paris, now the President of the United States. But his habits of intoxication rendered him a very uncomfortable inmate. He continued to reside in France some years longer, neglected and contemned. But in 1802, having received an invitation from President Jefferson, he repaired to America, where he spent the remainder of his days. He was accompanied by a Madame Bonneville and her two sons. This woman he had seduced from her husband, in whose house he had lived, and whose hospitality he thus repaid. In June, 1809, this unhappy man died at New-York. It is during this period of his residence in the United States, that we have the most authentic accounts of the private life of Paine; and little more seems necessary to convince us of the real source of his infidelity, than the perusal of these details: "For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved."

He lodged for a time with a Mrs. Dean. "Mrs. Dean," says Mr. Cheetham, "with whom I have conversed, tells me that he was daily drunk at their house, and that in his few sober moments he was always quarrelling with her, and disturbing the peace of the family. She represents him as deliberately and disgustingly filthy. It is not surprising, therefore, that she importuned her husband to turn him out of the house; but owing to Mr. Dean's predilection for his political writings, her importunities were, for several weeks, unavailing. Constant domestic disquiet very naturally ensued, which was increased by Paine's peevishness and violence. One day he ran after Miss Dean, a girl of fifteen, with a chair whip in his hand, to whip her, and would have done so, but for the interposition of her mother. The enraged Mrs. Dean, to use her own language, "flew at him." Paine retreated up stairs into his private room, and was swiftly pursued by his antagonist. The little drunken old man owed his safety to the bolts of his door. In the fall of the year, Mrs. Dean prevailed with her husband to keep him in the house no longer." He then went to live on his farm.

Being now alone, except in the company of the Bonnevilles, of whom he took but little notice, he engaged an old black woman, of the name of Betty, to do his house work. Betty lived with him but three weeks. She seems to have been as intemperate as himself. Like her master, she was every day intoxicated. Paine would accuse her of stealing his New-England rum, and Betty would retort by calling him an old drunkard. Often, Mrs. Dean informs me, would they both lie prostrate on the same floor, dead drunk, sprawling, and swearing, and threatening to fight, but incapable of approaching each other to combat. Nothing but inability prevented a battle.

He afterwards removed to different families; but in all of them he appears to have acted not only in the most disgusting and offensive, but in the most unprincipled manner, paying the debts which he contracted for his board and lodging only when compelled to do so. He lived five months with a Mr. Jarvis, a portrait painter. At this place he was not so constantly intoxicated as formerly; and though frequently falling into violent passions, Mr. Jarvis appears to have successfully studied the means of calming his rage. Still he was only comparatively improved, and would occasionally sit up at night tippling, till he fell off his chair. In this posture and plight he would talk about the immortality of the soul. One day, as he was sitting with a volume of the Age of Reason before him, a maid servant took it up and began to read it. Mr. Jarvis instantly seized the book out of her hand; upon which, Paine rose up angrily and asked why he did so. Jarvis professed his fear that the girl, whose character was then excellent, would become corrupted in her principles by that book; in which case, he added, she may cheat me, rob me, and be undone. They had now reached the window, and Jarvis pointed out a black man to Paine, as a striking instance of the efficacy of Christianity to enlighten and reclaim the ignorant and immoral. This man, it appears, had been a notoriously bad fellow, without any sense of religion, or even of common moral feeling; but he had since been truly converted, and had gained the character of a sincere Christian, by his upright and excellent conduct. Paine had no answer whatever to make, but "Pshaw—I had not thought you were such a man." He saw, added Jarvis, the fact, and it was unanswerable.

We now come to his last hours, when it will evidently appear, "notwithstanding his vain boasts," "that he met death with terror and consternation." He was nursed in his last illness by Mrs. Hedden, a very worthy and pious woman, who did her best to serve him, not only as a kind attendant, but also as a spiritual counsellor. During the first three or four days, his conduct was tolerable, except that he grew outrageous whenever Madame Bonneville entered the room. About the fifth day, his language to Mrs. Hedden was so bad, that she resolved immediately to quit the house; but sensible how necessary she was to his comfort, he made concessions which induced her to remain. Often he would, for a long time together, exclaim, "O LORD, help me! O CHRIST, help me!"

About a fortnight before his death, he was visited by Mr. Milledoler, a Presbyterian clergyman, who exhorted him to repentance; but Paine grew angry, desired that he might not be disturbed by popish stuff, and ordered him to quit the room. Sometimes Mrs. Hedden read the Bible to him for hours together, and he appeared to listen attentively.

He was attended by Dr. Manley, a respectable physician, who furnished the following particulars of Paine's behavior on his death-bed. Cleanliness appeared to make no part of his comfort; he seemed to have a singular aversion to soap and water: he would never ask to be washed, and when he was, he would always make objections; and it was not unusual to wash and to dress him clean, very much against his inclination. In this deplorable state, with confirmed dropsy, attended with frequent cough, vomiting, and hiccough, he continued growing from bad to worse, till the morning of the 8th of June, when he died.

Mr. Paine professed to be above the fear of death; and a great part of his conversation was principally directed to give the impression that he was perfectly willing to leave this world, and yet some parts of his conduct are with difficulty reconcilable with his belief. In the first stages of his illness, he was satisfied to be left alone during the day; but he required some person to be with him at night, urging as his reason, that he was afraid that he should die when unattended: and at this period, his deportment and his principles seemed to be consistent; so much so, that a stranger would judge from some of the remarks he would make, that he was not an infidel.

During the latter part of his life, though his conversation was equivocal, his conduct was singular; he would not be left alone night or day; he not only required to have some person with him, but he must see that he or she was there, and would not allow his curtain to be closed at any time; and if, as it would sometimes unavoidably happen, he was left alone, he would scream and holloa, until some person came to him. When relief from pain would admit, he seemed thoughtful and contemplative, his eyes being generally closed, and his hands folded upon his breast, although he never slept without the assistance of an anodyne. There was something remarkable in his conduct about this period—which comprises nearly two weeks immediately preceding his death—particularly when we reflect, that Thomas Paine was author of the Age of Reason. He would call out, during his paroxysms of distress, without intermission, "O LORD, help me! GOD help me! JESUS CHRIST, help me! O LORD, help me," &c., repeating the same expressions, without the least variation, in a tone of voice that would alarm the house. It was this conduct which induced me to think, that he had abandoned his former opinions; and I was more inclined to that belief, when I understood from his nurse—who is a very serious, and I believe, pious woman—that he would occasionally inquire, when he saw her engaged with a book, what she was reading; and being answered, and at the same time asked whether she should read aloud, he assented, and would appear to give particular attention.

On the 6th of June, Dr. Manley, struck by these expressions, which he so frequently repeated, and seeing that he was in great distress of mind, put the following questions to him: "Mr. Paine, what must we think of your present conduct? Why do you call upon JESUS CHRIST to help you? Do you believe that he can help you? Do you believe in the Divinity of JESUS CHRIST? Come now, answer me honestly; I want an answer as from the lips of a dying man, for I verily believe that you will not live twenty-four hours." I waited some time at the end of every question; he did not answer, but ceased to exclaim in the above manner. Again I addressed him: "Mr. Paine, you have not answered my questions; will you answer them? Allow me to ask again—Do you believe? or let me qualify the question—Do you wish to believe that JESUS CHRIST is the Son of GOD?" After a pause of some minutes, he answered, "I have no wish to believe on that subject." I then left him, and know not whether he afterwards spoke to any person, on any subject, though he lived, as I before observed, till the morning of the 8th.

The following fact seems to attest, still more strongly, his distrust of the infidel principles which he had professed. A gentleman of the neighborhood occasionally furnished him with refreshments from his own table, of which a respectable female of the family was the bearer. She frequently found him engaged in writing, and believed from what she saw and heard, that when permitted by his pain, he was mostly so engaged, or in prayer; in the attitude of which she more than once saw him when he thought himself alone. In one of the interviews thus introduced, he inquired whether she had ever read his "Age of Reason," and on being answered in the affirmative, he desired to know her opinion of that book. She replied, that she was but a child when she read it, and that he probably would not like to hear what she had thought of it. On this he said, if she was old enough to read it, she was capable of forming some opinion concerning it; and that from her he expected a candid statement of what that opinion had been. Thus encouraged, she told him, that she thought it the most dangerous book she had ever seen; that the more she read, the more she found her mind estranged from all good; and that, from a conviction of its evil tendency, she had burnt it without knowing to whom it belonged. To this, Paine replied, that he wished all its readers had been as wise as she; and added, "If ever the devil had an agent on earth, I have been one." At another time, when she and the benevolent neighbor before alluded to, were with him, one of his former companions came in; but on seeing them, went hastily out, drawing the door after him with violence, and saying, "Mr. P., you have lived like a man; I hope you will die like one." On this, Paine turning to the elder of his visiters, said, "You see, sir, what miserable comforters I have." Mrs. Bonneville, the unhappy female who had accompanied him from France, lamented to this neighbor her sad case; observing, "For this man I have given up my family and friends, my property and my religion: judge, then, of my distress, when he tells me that the principles he has taught me, will not bear me out!"

And here we close the curtain round the death-bed of a man who "being dead yet speaketh" by these pestiferous publications which still pollute our atmosphere, and by the unhappy effects, which in common with the writings of French and German philosophists, they have assisted in producing throughout the civilized world. In one respect, Paine seems to have deserved the highest seat in this "bad eminence;" for while most of his infidel predecessors and compeers were directing their weapons against the higher and average classes of intellect, this leader in the campaign of sedition and blasphemy knew how to enlist the populace under his banners. What Addison effected in polite literature, Paine performed in the department of infidel sophistry: he brought it down from the schools of a perverted erudition, to the level of the shop-board and the manufactory. He introduced a sort of "universal suffrage" into the ranks of literature, by which those who could not reason might rail, and thus vote down, by the invectives of popular clamor, what is venerated by the wise as undoubted revelation from heaven, and loved by the good as the foundation of all that is virtuous in human conduct, and the only sure guide to temporal or eternal felicity.

---

## CHURCH DOCUMENTS.

### GENERAL THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH.

AT the last meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, a resolution was passed directing the Standing Committee to prepare, from certain documents laid before them, a Circular, to be widely distributed. The object contemplated by this resolution was the giving to the friends of the Seminary, and generally to the members of the Church, in a condensed form, such information respecting its present condition, and the advantages it holds forth to the Theological Student, as might excite a more universal and lively interest in its favor; and induce greater numbers of pious young men to come forward and avail themselves of these advantages. Authentic information of this nature is herewith presented to you; and the earnest hope is indulged that you, together with all others to whom this communication is sent, or into whose hands it may fall, will be instrumental in giving it a wide dissemination. As to the measures to be adopted for this purpose, it is respectfully suggested for the consideration of the Clergy, and of the ecclesiastical officers of those parishes where there are at the time no settled clergymen, whether much if not all the information contained in this Circular is not of sufficient importance, and intimately enough connected with the best interests of religion, to be communicated to the various congregations on some occasion of public worship. As to this point, however, while the Standing Committee feel that it must be left to individual discretion, they would at the same time urge upon the serious consideration of the friends of the Church, the importance of giving extensive information throughout the borders of our Zion, that we are blessed with an institution which offers to the Theological Student abundant means for acquiring a thorough professional education, and at a very unusually moderate expense.

The General Theological Seminary is located at Greenwich, in the immediate vicinity of New-York, upon an open plot of ground, the gift of Clement C. Moore, Esq., commanding a fine view of the Hudson river and the opposite shores of New-Jersey. It is sufficiently near to the city for all purposes of necessary intercourse, and yet retired from its noise and excitement. The Seminary building is of stone, in the Gothic style, and one hundred and ten feet in length. The two wings are occupied by Professors Turner and Wilson; the centre is appropriated to the library and to rooms for the Students, and the basement contains the refectory and the apartments for the domestics. As to the cheapness and comfort of living at the Seminary, the following extract from a report made at the late meeting of the Trustees, by a Committee appointed to visit the Seminary, and inquire minutely into its condition, will furnish full and satisfactory information.

"In relation to *the necessary expenses of the Students*, your Committee report the following estimates, grounded upon authentic data. It will be observed that these estimates include no allowance for the instruction received at the Seminary, that being wholly gratuitous.

| | |
|---|---|
| 1. The average rate of *boarding per diem*, for each Student for the term about expiring, has been 18⅞ cents. | |
| 2. Total expense of boarding during the term beginning first Monday of Oct., 1830, and ending last day of June, 1831, say 272 days, has been | $51 34 |
| 3. *Washing*, for the same space, | 9 36 |
| | $60 70 |
| 4. *Fuel*—say two tons of coal, allowing only one Student to a room, - - - | 16 00 |
| 5. *Oil* for each Student, - - - | 2 25 |
| *Total expense* of the term, allowing one Student to a room, - - - | $78 95 |
| If two Students room together, as is generally the case—having a common sitting-room, but with two bed-rooms attached to it—the expense of fuel will be divided, and will thus lessen the above amount by the sum of | 8 00 |
| Making total expenses of each Student, supposing two in a room, - - | $70 95 |

In stating the above result, the Committee cannot withhold the expression of their surprise at the remarkable cheapness of living in the Seminary: and they have no doubt that in that surprise the whole Board will participate. To account for that result, it ought to be known that the Students constitute of themselves *a family*: and by judicious arrangement among them, conduct their household affairs in a manner conducive at once to economy and comfort; avoiding thereby the expense incident to ordinary boarding establishments, occasioned by the necessary *profits* of those who conduct them. It ought to be generally known, too, that no rent is paid for the rooms which they occupy in the Seminary: and moreover, that certain allowances are made by the Standing Committee, which diminish, in some degree, their expenses.

Your Committee think it proper to state further, that the rooms of the Seminary are, in themselves, very convenient and comfortable; and in their arrangements, particularly in relation to their dormitories, may be considered as preferable to those of the most celebrated Seminaries of the country.

Your Committee have great pleasure in adding, that with these materials of cheap and comfortable living, there is every evidence of contentment and happiness pervading the establishment.

The Students of the Seminary living together under one roof, have abundant opportunities for social and religious intercourse. Upon Sundays, and the principal fasts and festivals of the Church, divine service is celebrated by Professors Turner and Wilson, who have preached alternately to a congregation composed of the Students, the families of the resident Professors, and a number of the neighboring inhabitants. The Students have also established a Sunday School, collected from the families in the vicinity, which at the last report contained three hundred and fifty-seven scholars. This Sunday School, together with the visiting amongst the families of the scholars which it requires, has a favorable tendency in initiating the Theological Students into some of the important duties of their future profession.

The Library of the Seminary consists at present of three thousand five hundred and fifty volumes, comprising most of the standard works in theology, and a larger proportion of valuable and rare books of reference than is generally to be met with. It is constantly increasing, from the donations of pious and liberal-minded individuals.

The terms of admission into the Seminary, and the course of study are as follows:—

"Persons producing satisfactory evidence of their being candidates for Holy Orders in the Protestant Episcopal Church, with full—that is, including *literary*—attainments, agreeably to the 8th Canon of the General Convention of 1820, will, on application, be received into the Seminary.

"All others will be admitted who produce satisfactory evidence of religious and moral character, and a diploma from some College; or, if they have not been through College, stand a satisfactory examination by the Faculty, on the general principles of Natural and Moral Philosophy, and Rhetoric; and in the Latin and Greek languages, on the following works, or such others as shall be considered an equivalent substitute:—Sallust, Virgil's Æneid, Cicero's Orations, or De Officiis; and the four Gospels, Xenophon's Cyropedia, and the first three books of Homer.

"Every Candidate must enter the third or lowest Class, at the commencement of the fall session; or stand a satisfactory examination on the studies which have been pursued by the Class into which he seeks admittance."

The full course of studies occupies three years, and is conducted under the direction of

The Right Rev. B. T. Onderdonk, D. D., Professor of the Nature, Ministry, and Polity of the Church; the Rev. Samuel H. Turner, D. D., Professor of Biblical Learning and Interpretation of Scripture; the Rev. Bird Wilson, D. D., Professor of Systematic Divinity; Clement C. Moore, Esq., LL. D., Professor of Oriental and Greek Literature; ——— ———, Professor of Pastoral Theology and Pulpit Eloquence.

Studies of the Third Class in the first year.—The Old Testament history, from Genesis to the 2d Book of Kings, inclusive. The Bible itself is used as the text, and the introduction to the several books is studied in the work of Jahn. The sections of this author which relate to the criticisms of the Old Testament, are also studied and recited.

In the New Testament, this Class reads in Greek the most important portions of the Gospels and Acts, and the first eleven chapters of the Romans. The principal points relating to the harmony of the Gospels, are noticed as they occur in the regular course of reading. The leading principles of criticism and interpretation are treated of, and applied to settle the readings and sense in difficult places.

The members of this Class study, and are practised in the leading principles of Hebrew Grammar. They read and translate chapters and portions of chapters in Genesis, Exodus, Psalms, Isaiah, and Job. The knowledge which they thus acquire enables them, if so disposed, to pursue their studies in this department without the assistance of an instructer.

Applicants for admission into the Second Class, will be careful to prepare for examination in the above-mentioned studies.

The Second and First Classes continue their studies in Biblical Learning and the Interpretation of Scripture, till they have completed the New Testament in Greek, and in Hebrew the most prominent portions of Old Testament prophecy relating to the Messiah; viz. those which occur in the Pentateuch, the promise to David in 2 Samuel vii. and the parallel places in Chronicles; most of the Psalms which refer to CHRIST, especially such as are applied to him in the New Testament, and the predictions concerning our LORD contained in Isaiah.

In Systematic Divinity, they read Bishop Pearson's Exposition of the Creed; that part of Dr. J. Scott's Christian Life which treats of the prophetic, priestly, and regal offices of the Mediator; Bishop Horsley's tracts on Unitarianism; Bishop Hobart's tract on the Descent into Hell, with Bishop Horsley's sermon on the same subject; West on the Resurrection, with Bishop Horsley's and Archbishop Secker's sermons on the evidence of it; Dr. Magee on Atonement and Sacrifice; Dr. Waterland's tracts on Justification and Regeneration; Bishops Burnet and Tomline's Expositions of the Thirty-nine Articles; the most important Homilies; Jerram on Infant Baptism; several of the dissertations annexed to Bishop White's Lectures on the Catechism, and his Comparative Views of the Arminian and Calvinistic controversy. In addition to the regular recitation of these text books, the Professor makes, during the course of examination, such explanatory and additional remarks as appear suitable; and refers for fuller information to various other authors. The practical subjects of Theology on which the Students less need the aid of a Professor, are recommended to their private attention in union with the other means of their own religious improvement.

Ecclesiastical History is studied in Mosheim, with references to other authors.

In the Evidences of Revealed Religion, the text books are Leslie's Short Method with the Deists; Dr. Paley on the Evidences; Dr. Campbell's Essay on Miracles; Bishop Hurd on Prophecy; Mr. Verplanck's Essays, and Bishop Butler's Analogy.

On the Nature, Ministry, and Polity of the Church, the works studied for recitation are, Potter on Church Government; Barrow on the Pope's Supremacy; the first six or seven books of Hooker's Ecclesiastical Polity; and Wheatley on the Common Prayer. The Professor makes the course as full as practicable, by reference to other authors, and by such remarks of his own on the various subjects as may tend to the fuller illustration and more perfect knowledge of them; with an especial reference to the bearing on the several points of the holy Scriptures, the Articles, and other standards of our Church, and the provisions of her Constitution, Canons, and Rubrics.

Since the decease of the Right Rev. Bishop Hobart, the department of Pastoral Theology and Pulpit Eloquence has been conducted by the other Professors, who give their particular attention to the Students in their exercises in the composition and delivery of sermons.

This statement of the course of studies is drawn from the reports of the Professors, presented to the Board of Trustees at its recent meeting; and to show that the result of their labors has been in the highest degree profitable to the Students, and satisfactory to the Trustees, the following extract from their proceedings is inserted:

"The Committee appointed to attend the examination of the Students of the Seminary, report that they have attended to the duty assigned them; and have great pleasure in bearing their testimony to the very creditable proficiency displayed by the Students in the several branches of Theological Science, upon which they were examined; and to the skill and competency exhibited by the several Professors in conducting the examination."

Upon the whole, satisfied as the members of the Standing Committee are, that they only speak the unanimous opinion of the Trustees present at the recent annual meeting, and of all who have an intimate knowledge of the existing state of the General Theological Seminary, when they declare, that it presents every facility which could be reasonably desired for acquiring the intellectual qualifications and the moral and religious discipline necessary for the sacred ministry, and under circumstances of comfort and economy of living nowhere to be exceeded; they recommend it to the attention of the members of the Church throughout the Union, and earnestly request them to make these facts well known, and to use their best exertions to induce pious and zealous young men, who are desirous of preparing for Holy Orders, to come and receive the advantages it so abundantly and freely offers them. They also solicit their devout and constant prayers for this school of the prophets, established by the highest authority of the Church, and under its control, that it may be the blessed means of sending forth multitudes of pious, faithful, and well-prepared laborers, into those extensive fields even now white unto the harvest.

(Signed) BENJAMIN T. ONDERDONK,
*Chairman of the Standing Committee.*
JONATHAN M. WAINWRIGHT,
*Secretary of the Board of Trustees.*

---

### USE OF A LIBRARY.

A MAN does not go into a library, to read the volumes in order, as they stand on the shelves, or to count them. He goes there to find all the good books that have ever been writen on the subject on which his mind is then engaged. To find exactly *what* he wants, exactly *when* he wants it, may save him the labor of a life, or make that life a blessing to mankind.—*Gray's Letter.*

---

## THE CHURCHMAN,

Edited by the REV. J. W. CURTIS, A. M., and under the general direction and supervision of the
RIGHT REV. BISHOP ONDERDONK,

Is published weekly, on Saturday, for the proprietors, at No. 46 Lumber street, New-York, the Buildings of the New-York Protestant Episcopal Press.

The object of this paper, as a religious periodical, is, of course, to disseminate religious intelligence, to elucidate Christian doctrine, and to explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these general objects, it will be particularly devoted to the interests, in every department, of the Protestant Episcopal Church; and to this end will maintain and set forth, and when necessary, defend those principles and that policy, which had the well-known warm and decided sanction and approbation of the late venerated and beloved Bishop HOBART; and in the application of which, he so faithfully and successfully labored in behalf of that cause to which "The Churchman" will be devoted, "EVANGELICAL TRUTH, AND APOSTOLIC ORDER."

COMMUNICATIONS, *intended for insertion*, to be addressed to the Editor, No. 46 Lumber-street; and communications handed in may be left either at the Press, or at No. 76 Varick-street.

ALL OTHER COMMUNICATIONS to be addressed to the Rev. J. V. Van Ingen, Agent of the Press.

Terms *Three Dollars* per annum, payable in advance. No subscription received for less than a year. 10 per cent discount on moneys paid over by agents.

## LIST OF PERSONS

*From whom the publications of the New-York Protestant Episcopal Press may be obtained as above, and by whom subscriptions for the Churchman will be received—Those marked with an asterisk [*] are agents for the Churchman only.*

MAINE—*Portland*, Samuel Colman.

NEW-HAMPSHIRE—*Portsmouth*, J. F. Shores.

MASSACHUSETTS—*Boston*, Stimpson & Clapp, 72 Washington-Street.

CONNECTICUT—*Hartford*, H. & F. J. Huntington. *New-Haven*, Sidney Babcock. *Norwich*, S. L. Hyde, 2 doors west of Christ Church.

RHODE ISLAND—*Providence*, Thomas B. Lippitt, 12 Westminster-Street.

NEW-YORK—*Newburgh*, Edmund Sanxay.—*Poughkeepsie*, Wm. H. Parsons.—*Hudson*, Cyrus Curtis.—*Granville*, Mr. Graves.—*Albany*, O. Steele, 433 or 437 South Market-Street. *J. Chrystie, Lydius-Street.—*Troy*, Clark & Hosford. *E. Platt.—*Utica*, H. & E. Phinney.—*Syracuse*, Rev. Palmer Dyer. L. H. Redfield. -*Auburn*, Harvey Hinman.—*Canandaigua*, Morse & Harvey. *Oswego*, Erie Poor.—*Rochester*, C. C. Lathrop.—*Batavia*, Sherman Parker & Co.—*Buffalo*, O. G. Steele & Co.—*Ogdensburgh*, Lucian J. Bisbee.—*Plattsburgh*, J. Bailey.—*Ramapo*, *Silas Sprague.—*Waterford*, H. Vibbard. *Schenectady*, C. G. Palmer.

NEW-JERSEY—*Newtown*, *Rev. Clarkson Dunn.—*Perth-Amboy*, *Rev. James Chapman.

PENNSYLVANIA—*Philadelphia*, William Stavely, 99 South Second Street.—*Pittsburgh*, Hogan & Co.

MARYLAND—*Baltimore*, George Carr Grundy, 22 St. Paul's Lane.—*Annapolis*, John Thompson.—WASHINGTON CITY D. C., Mr. — Turner, of firm of Coale & Co. Penn. Av.

VIRGINIA—*Norfolk*, George Rowland.—*Richmond*, R J. Smith.

NORTH CAROLINA—*Wilmington*, Agent of the Missionary, Bible and Prayer Book, and Tract Society,—Rev. J. D Cairns. *Newbern*, Salmon Hall.—*Raleigh*, Turner & Hughes.

SOUTH CAROLINA—*Charleston*, S. Babcock & Co.

OHIO—*Columbus*, I. N. Whiting.—*Cincinnati*, Rev. Samuel Johnston.

LOUISIANA—*New-Orleans*, G. W. Clark.

KENTUCKY—*Lexington*, Thomas Smith.

TENNESSEE—*Nashville*, Rev. George Weller.

B. C. BROWN, *Printer.*